بهاءالابهی

BEHAI QUARTERLY

مجلهٔ بهائی

SECOND QUARTER

BEHAI
QUARTERLY

Devoted to the teachings of the Great Sun of Truth which appeared on the Horizon of the East "Beha 'U'llah."

يا بهاء الابهى

O THOU MOST RESPLENDENT GLORY!

Editor and Publisher
SHUA ULLAH BEHAI
Eldest Grandson of Beha 'U'llah
7543 Twenty-sixth Ave., Kenosha, Wis., U. S. A.

Complimentary Issue

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NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

O People of the Courts throughout the Countries!

Select one of the languages whereby all those who are on earth should speak, and likewise a special writing. Verily God elucidateth unto you that which benefiteth you and maketh you independent of others. Verily He is the Bounteous, the All-Knowing, the All-Wise.

This is the cause of Union, were ye of those who Know and the greatest means of concord and civilization, were ye of those who Conceive.

BEHA 'U'LLAH.

From the Book of ACKDAS.

BEHAI
QUARTERLY

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FOREWORD

I AM GRATEFUL to my friends and kind readers of this periodical for the encouraging letters which I have received. My only object in publishing this quarterly is to spread the truth; as given to us by the last great Sun of Reality which illumined the Horizon of the East, "Beha 'U'llah."

To accomplish this great work I need your co-operation to reach the thinking souls, the seekers of truth, and I will be very happy to mail a copy of this periodical gratis to those whom my good readers shall advise.

I have been asked the symbolic meaning of the cover of this quarterly, therefore I explain thus. The Sun signifying truth and Reality and the Star temple of humanity, so the Sun of truth appeared in the temple of man. The translation of the Persian writing on the top is thus "O Thou most resplendent Glory" and the bottom "Behai Magazine."

I am happy to inform my good readers that after a long delay I have succeeded in securing the Authentic Biography of "Beha 'U'llah" written by His chosen Son Ghusni Akbar, which appears on the pages of this issue, and which will prove a very valuable Document to future Historians.

The Photograph of an illuminated manuscript, is a Tablet written by the Supreme Pen of Beha 'U'llah.

I call the attention of my kind readers to the Question and Answer page, which is an open Forum for any discussion to enlighten the minds of humanity and the thoughts of mankind.

SHUA ULLAH BEHAI.

BEHA 'U'LLAH. (The Glory of God.)

WHO IS BEHA 'U'LLAH? What is the belief of His followers? *And what great Truths does He Teach?*

1st. Who is Beha 'U'llah? He is the Manifestation of God promised by all the Prophets and by our master Jesus Christ. He is the one to come upon this earth, establish the "Kingdom of God," and the reign of universal peace; also to come as the Saviour of the world.

See what Christ said in Mark, 12th chapter, 1st to 9th verses. You will notice that Christ distinctly tells the people that like all prophets preceding him, he will not get of the fruit of the Vineyard, but that he would be killed and cast out, and so declares his mission a failure; for *he will not get the fruit of the Vineyard.* Note what Christ tells them in 9th verse. That the Lord of the Vineyard (Viz: Wonderful Councellor, Mighty God, Everlasting Father, Prince of Peace) will come *Himself, etc.*

This is what all the Prophets and Christ foretold and what we were to look for. He came in the person of Beha 'U'llah as can be proven by all prophecies, and He fulfilled the prophecy of the coming of the Everlasting Father.

Beha 'U'llah, the manifestation of the Everlasting Father, was born Nov. 12, 1817, in the city of Teheran. Elijah: called "The Bab," meaning "The Door," was the fore-runner of the manifestation. The Bab declared himself in 1844, and suffered martyrdom in 1850, July 9th. After the death of The Bab, He whom God should manifest and the one prophesied by The Bab, arose as the promised one to His followers in 1853, and again in 1863.—See Ezek. i:1-5.

In 1867, He manifested Himself to the world. At this time messages and tablets were sent to the rulers of all nations commanding them to enter into His Kingdom and drink of the Water of Life; in order that they might live with Him as His children, here and hereafter, now and forever. In Luke, 14th chapter, 15 to 24 verses, you will see that this chapter was fulfilled. They all made excuses and in verse 24: "For I say unto you that none of those men which were bidden shall taste of my supper." In His teachings and utterances, you will find the profound questions of the day answered and proven.

2nd. What great Truths does He teach? Listen! 1st. This religion gives the glad tidings of the appearance of the Everlasting Father, as was foretold by the prophets and Christ.

2nd. It solves the three great mysteries: Whence came we? What is our Purpose here? Whither going?

3rd. It teaches us to Know God as He is and as He wants us to know Him.

4th. It proves the immortality of the soul and THE CERTAINTY OF THE HEREAFTER.

Thus Beha 'U'llah came to teach and prove to a weary waiting world. Also listen to some of His utterances.

Be thou a giver while thou art wealthy and grateful when thou art poor. Be thou trustworthy when thou art entrusted and face the comers with a welcome smile. Be thou a treasure to the poor, an adviser to the rich, an answerer to the seeker, a fulfiller to the promise, and faithful in every respect.

Be thou silent when thou art amidst the crowds, and let thy judgment be just. Be submissive to thy fellowman and a light in the midst of darkness. Be thou a comfort to the sorrowful and a sweet sea to the thirsty. Be thou a shelter to the distressed, a help, an assistant, and a support to the oppressed. In piety let thy actions be performed, and be a home to the stranger. Be a healer to the sick, a fort to the refugee, a sight to the blind, and a path to those who are led astray. Be thou the beauty of the face of Truth, an ornament to the temple of faithfulness, a throne to the house of temperance, a spirit to the body of the world, a flag to the hosts of justice and a lamp to the horizon of goodness. Be thou a fertilizer to the good soil, a star to the heaven of bounty, a crown to the head of wisdom, a brilliancy to the forehead of time, and a sweet fruit to the tree of obedience.

FREDERICK A. SLACK.

Mr. Slack has beeen a faithful follower of Beha 'U'llah and promulgator of His teachings since 1900.—*Editor.*

THE BIOGRAPHY OF BEHA 'U'LLAH

WHENEVER a mighty personage appears on earth and the news of His greatness spreads throughout the world, the intellectual people seek with eagerness to be enlightened with the knowledge of His daily actions through life, and His teachings.

In the past many pilgrims, especially historians, who came to this sacred land and visited me, displayed utmost anxiety to know of the early life and actions of Beha 'U'llah "Glory be to Him," and received such answers as the time permitted on each occasion.

Of late more inquiries have reached me through the mail from friends far and near, therefore I deem it necessary to impart to the people of the world my experiences, through my constant personal contact with Beha 'U'llah, during the period of years, from my childhood to the years that I had the privilege to serve Him as the inscriber of His utterances, and promulgator of His teachings throughout the world.

Thus I will record on these pages His lineage, His early life and habits, His verbal messages to me and some of His teachings which I have copied from the original numerous volumes of His utterances in my possession. May the spirit of truth penetrate unto the cidatels of the hearts and the Sun of reality, illumine the minds of men.

HIS LINEAGE

Needless to speak of the lineage of Beha 'U'llah, His life and teachings are sufficient proof of His greatness and far above family connections, but knowing the anxiety of past inquirers and for the guidance of future historians, I will state briefly.

He was a descendant of the Royal Dynasty of Kian, who ruled in Persia centuries ago. "Mirza Abul Fazl Gulpayegani," the well known Persian historian, during his visit to Mazanderan, the home of Beha 'U'llah's forefathers, after careful search of records available, speaks with conviction of the family connection with the said Kian Dynasty.

Indeed the prophecy of Zoraster was fulfilled as He spoke of the coming of "Mah Abad from the Kian Dynasty."

The father of Beha 'U'llah was Mirza Abbas Nouri, better known as Mirza Buzurk (The Great), scholar, theologian, and diplomat, politically powerful and socially prominent.

He was connected with the ministry and the courts for years, during the Kadjar dynasty, and to his last days served his country gallantly.

He was calm, kind and fearless, always ready to help the needy and made hosts of friends during his life.

The mother of Beha 'U'llah, was Khanum Jani, well known socially in the Capitol of Persia, she was a great help to her spouse, during his life and careeer, and very active in the progress of her sex.

HIS BIRTH AND EARLY LIFE

Beha 'U'llah was born in the city of Teheran, the present Capitol of Persia, on November 12th, 1817, and in the same city grew to manhood.

As a young man He associated with nobilities, court officials, and the celebrities of the day, and always served His father faithfully.

He spent some of His early days in Mazanderan in the Nour district, the original home of His forefathers.

When the Bab proclaimed himself The New Teacher, his message appealed to Beha 'U'llah and he became an active worker for the new cause, and left Teheran for Karbala, where he remained a few months, then returned to Teheran.

The message of the Bab awakened the minds of the Persians and thousands of learned people became His followers. This arose the anger of the Mohammedan Doctors (Mullas) and fearing the loss of their leadership, they labored with all their might against this progressive new movement which was spreading rapidly throughout the land. Finally they succeeded in inducing the government to arrest the Bab and His devoted secretary and place them in prison, then suspend them both on a pole in the middle of the Square in the City of Tabriz, and riddle their chests with hundreds of bullets.

After the Bab was put to death and two of His followers attemtped the life of Shah Naser Eddin, through the influence of the same agitators, Beha 'U'llah was arrested by the government and placed in prison for a period of four months.

Then, through the protest of the Russian Ambassador, Beha 'U'llah was released and officially vindicated of all accusations, but was requested to leave His native land, to satisfy the desire of the said Doctors (Mullas).

By mutual agreement between Russia, Turkey, and Persia, He was sent to Bagdad, which is located on the border of Persia. Beha 'U'llah remained in Bagdad nearly twelve years. While there He secluded Himself in the Mountains of Suleimania, and for two years His whereabouts were unknown to all.

After His return to Bagdad, Beha 'U'llah proclaimed Himself to be the promised one, of whom the Bab had spoken, "He whom God shall manifest" The Glory of God.

This proclaimation renewed the new movement and the cause spread rapidly, in spite of the persecutions. In His tablet to the Shah of Persia Beha 'U'llah said "I was asleep on my couch: the breaths of my Lord the merciful passed over me and awakened me from sleep, to this hear witness the denizens (of the realms) of His Power and His Kingdom, and the dwellers in the cities of His Glory, and Himself the true."

After receiving this inspired message, Beha 'U'llah arose with great power and energy, and devoted forty years of His life in revealing tablets and uttering verses, through which He commanded His followers to hold fast to the garment of the Everlasting Father and worship God alone, to live in love and unity with each other and with all the people of the world.

He suffered hardship, calamity, and banishment to bring us from the darkness of ignorance to the light of knowledge. Through the influence of the Ambassador of Persia in the Ottoman Capitol, engineered by the same agitating group of Doctors (Mullas), Beha 'U'llah was invited to come to Constantinople, then the Capital of Turkey, where He resided three months as the guest of the government, then was sent to Adrianapolis where He remained five years. He was then banished to the fortress of Akka, residing there for twenty-five years, until the time of His departure on May 28, 1892.

Beha 'U'llah was reared in luxury while living in Teheran, and on account of the high station of His father in the government circle, He had the respect of all His associates. After he was divested of all earthly possessions and was requested to leave Persia, though in financial distress, He made the journey from Teheran to Bagdad with great dignity. He was contented under all conditions and invested Himself with the garment of patience at all times.

Responding to the order of the government, Beha 'U'llah accompanied by His household and some of His followers, proceeded from the City of Bagdad to the other side of the river, remaining in the Garden of Najib Pasha for a period of twelve days, delivering the New Message to all who came.

During these twelve days, thousands of persons of all classes, government officials, representatives of other nations, theologians, merchants, and the masses as well, came to His presence, paying Him homage and wishing Him farewell.

The news of His departure spread rapidly and caused such a commotion amongst the populace that Namigh Pasha, then governor of Irak, deemed it his duty to pay Him his respects also, calling on Him in person, accompanied by another high official, though Beha 'U'llah was his prisoner.

During the journey from Bagdad to Constantinople, which lasted about four months, He was cordially received by the people of the countryside wherever He camped, and was respected and loved by all. While confined in the fortress of Akka, not being permitted to leave the city gate, He was in great distress. However, He commanded His followers to be patient and satisfied with the Will of God, and to His last days on earth, He taught us to free ourselves from the bondage of earthly possessions, and to direct our efforts to the progress of mankind.

HIS LANGUAGE

The mother language of Beha 'U'llah was modern Persian (Farsi). He also spoke the Arabic language fluently. The numerous volumes of His utterances which He left for the world bears witness to this statement. He spoke Mazanderani also, which is Persian of a different dialect, practiced in Mazanderan province of His forefathers.

HIS RAIMENT

As far back as I can remember, Beha 'U'llah adorned His head with a high crown round hat called (Taj), made of fine felt, covered with materials embroidered with silk of the same shade, some were all white, others all red, green or gray, wound at the lower part with a small white turban. For informal occasions He wore a small cap called (Arakcheen) similar to the (Taj); except shorter and lighter in weight. He dressed in soft light and pleasing shades. His outer robe called (Jobba) being of fine camel hair in natural or gray color, under this He wore a second robe called (Ghaba) in white or gray, wound at the waistline with a white Persian belt called (Chaal). His undergarments consisted of two pieces, always in white, white hose and hand-made slippers.

HIS NUTRIMENTS

Beha 'U'llah was very moderate in food. He partook of Persian prepared food consisting of sweets, fruits, vegetables, and some meat. He drank tea, milk, fruit juice, and very little coffee. In His early days He smoked a Persian water pipe called (Nargilet), but no cigarettes. However, while still a young man, He abstained from smoking entirely. I remember when we were brought to the prison of Akka, and housed in the army barrack, He addressed me one day and said, "Do not get the smoking habit," although this was but advice, it impressed me so strongly that I never had any desire for smoking.

HIS RECREATION

Beha 'U'llah enjoyed the open spaces, fresh air and natural views. In the spring when the hills and the valleys were covered with a green carpet, occasionally we were fortunate enough to spend the entire day with Him either in the garden of Rizwan or the orchard called (Joneina), usually leaving at daybreak and returning after sunset, and often in the moonlight. I recollect many such wonderful days which I was privileged to arrange. He admired fragrant roses and used attar of rose and rose water frequently.

Beha 'U'llah spent most of His last twelve years in the Palace of Behja (Joy) which is located on a hill near Akka, surrounded with miles of open fields. Here He passed unto Eternity and His Shrine is located next to the Palace which He occupied.

HIS DAILY ROUTINE

Beha 'U'llah was an early riser, usually at day light. His breakfast consisted of a small cup of tea, and dry rusk, served after sunrise. The Pilgrims were then called to His presence, the audience lasting for an hour or longer. This was followed with the presence of the Inscriber, to take dictations, until the approach of lunch time.

While revealing utterances to the Inscriber, Beha 'U'llah, walked slowly back and forth in the large chamber which He occupied. On other occasions, He wrote His tablets in his own handwriting, while sitting on a divan. After lunch He retired a while, then the Inscriber was called to His presence again for dictation, lasting until afternoon tea was served. Again friends and pilgrims came to His presence to receive counsel, advice, and instructions.

Supper always was served around 9 P. M. and generally He retired before midnight.

This was His daily routine. In the later years, only the followers were granted the privilege to come to the presence of Beha 'U'llah as His entire time was devoted in revealing tablets and uttering verses for the enlightenment of mankind.

I hereby invite my brothers in humanity and all seekers after truth throughout the world, to come and partake from the spiritual food which is hidden in the volumes of the teachings of Beha 'U'llah in my possession still unpublished.

My entire library is open for your study, and today the people of the world are in need of the knowledge contained therein.

In this invitation my desire lies only in the elevation of the thoughts of mankind, and the progress of my brothers in humanity.

Beha 'U'llah said, "O people of Beha, ye have been and are the rising places of love and the dawning places of the grace of God. Pollute not the tongue with execration and reviling any one, and protect the eye from that which is unseeming. Show what you possess, if it is accepted, the aim is attained, otherwise opposition would be futile. Leave Him to Himself and face God, the Protector, the Eternal. Be not the cause of grief and much less the cause of corruption and strife. It is hoped that ye be brought up under the protection of the tree of Divine Grace and do that which God has wished. You are all the leaves of one tree and the drops of one sea."

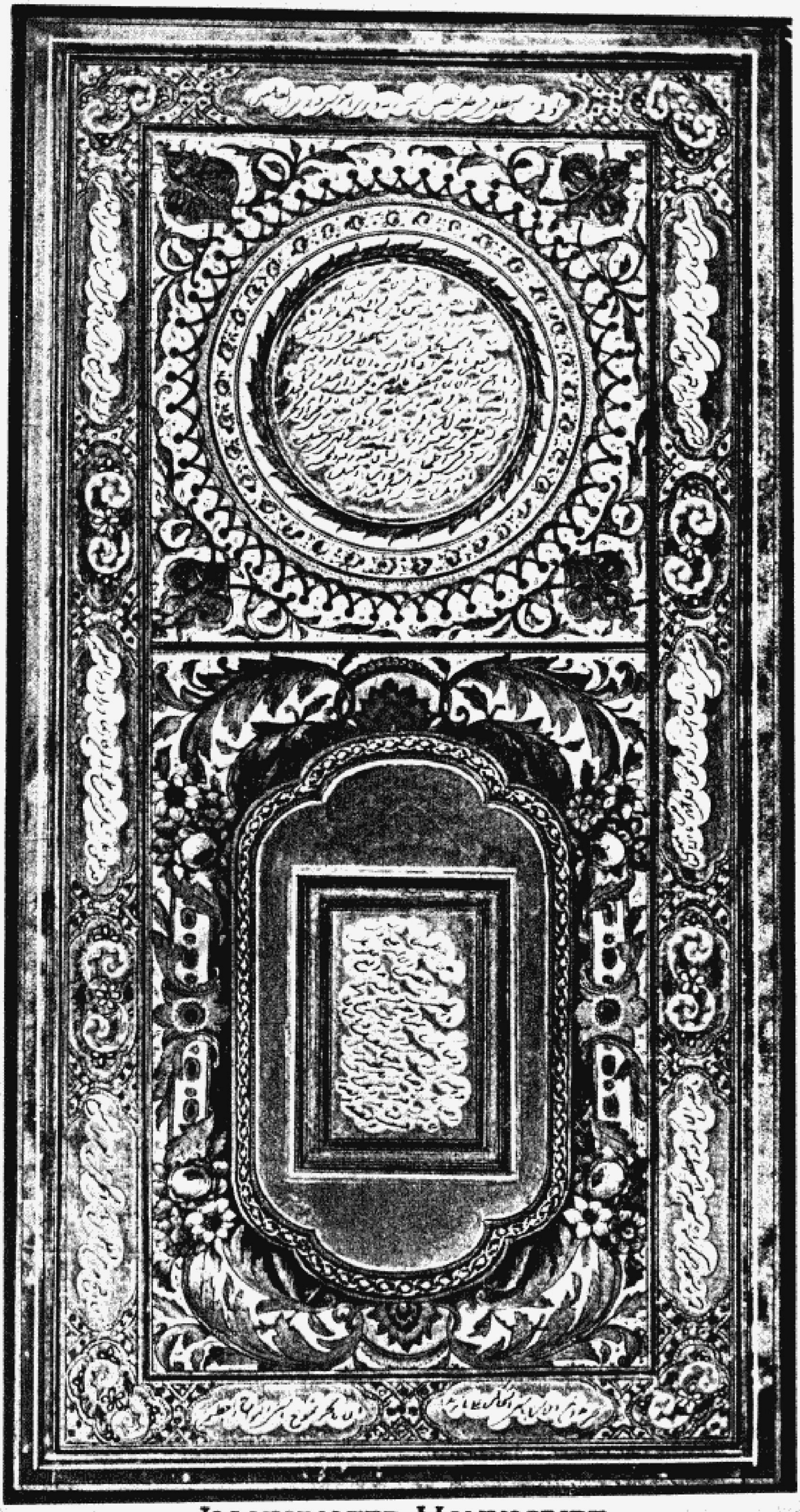
With careful study of His utterances humanity will realize His greatness.

His teachings are in harmony with science, useful in our daily affairs, and satisfying our every need.

GHUSNI AKBAR

MOHAMMED ALI BEHAI.

June, 1934, Acre, Palestine.



ILLUMINATED MANUSCRIPT

Written by the Supreme Pen of Beha 'U'llah to His Chosen Son, Ghusni Akbar, Mohammed Ali Behai.

(Translation on next page)

THE GREATEST, THE MOST GLORIOUS

O MY GOD! Verily this is a branch, who has branched from the firm and lofty tree of thy singleness and oneness. Thou seest him O my God gazing unto Thee, and holding fast to the rope of Thy Bounty. Therefore keep him in the shadow of Thy mercy. Thou knoweth, O my God, that I desire him, as Thou hast desired him, and I have chosen him as Thou hast chosen him. Therefore assist him with the hosts of earth and heaven, and help, O my God, whosoever helpeth him, those whosoever choseth him and assist whosoever cometh to him. Then forsake whosoever denieth him and desireth him not. O my Lord! Thou seest that while inspired, my pen moveth tho my limbs tremble. I ask thee by my longing for Thy love and my anxiety to manifest Thy cause, to ordain for him, and to those who love him, what Thou has destined for Thy messengers and the faithful of Thy Divine Inspiration. Verily Thou art God, The All Powerful, The Omnipotent.

HE IS THE GREATEST

O my God, assist the Mightiest Branch (Ghusni Akbar) in Thy remembrance and Thy praise. Then cause to flow from his pen the marvels of Thy science and secrets. O my God, verily he has hastened unto Thy pleasure, and has fasted for the love of Thyself, and in obedience to Thy Commands. Destine for him all good revealed in Thy book. Verily, Thou art the All Powerful, the Omnipotent.

Blessed is he who hath rested in the shelter of the branch of God, His Lord, Lord of the Throne, and Lord of the Universe.

O my branch! be Thou the spring cloud of my mercy, then shower upon all things in my name The New.

O my branch, we have chosen thee, as the chosen one hath chosen thee. Say praise be to Thee, O God of the Universe.

O mightiest branch, we have chosen thee to serve my cause, arise with marvelous assistance. Conquer the cities of all names, in my Name. The Ruler over all He wishes.

O ocean, wave in my name, The Rising, The Great.

Open the cities of the hearts in my name. The Beloved, The Dear, The Bountiful. Verily every action depends on Thy love. Blessed is he who accepted the Will of His Lord, the All Knowing. Blessed is he who hath heard Thy voice and hath come to Thee for the love of God, The Lord of the Universe.

TOLERATION

CAST ASIDE your old prejudice,
Give no thought to race or creed,
Worry not 'bout Jews or Cath'lics,
Protestants, or other breed.
Just remember, all are wand'ring
On the path to one same goal,
Living, hoping, trusting, wond'ring,
If they'll get there in the soul.

Cease your fighting, quarr'ling, frowning,
Talks of doctrines, sects bewail.
Think of ONE-NESS in religion,
Let One God for all prevail.
Just remember that the Spirit
Permeating all of life,
Is impartial, favors no one,
Looks with pity on all strife.

Christian, Jew, Mohammedan,
Are God's children, one and all.
Buddhist, Hindu and Brahman,
Neither rise, nor can they fall.
Beha 'U'llah never favors
No particular sect or plan,
All are struggling on the Pathway
Toward TRUTH, the best they can.

Cast aside then ancient bias,
Aim together for the TRUTH,
Spark of which hold all religions,
Regardless of name, forsooth.
Sweetest thing that should be practiced
By each race and Ev'ry nation,
That would make of world a heaven,
Is the creed of Toleration.

—GASPAR BELA DARUVARY.

IMMORTALITY

THE EXISTENCE of the soul and its immortality, so far as civilized man is concerned are two of our great mysteries. The so-called savage and uncivilized races have always believed in the life of the soul after death, but are unable to prove it from a logical standpoint. For instance, our own American Indians prepare the dead with food and weapons for use in the Happy Hunting Grounds.

Our claim is: Man is an intelligent substance called soul, living in a material composition called body, and both of them differ from each other in substance, in attributes, and in effects; and neither is the result of the other. The soul is not a composition, but a single and simple *substance, undivided, and consequently the dissolution of the body* by death cannot effect the existence of its indivisible substance which is everlasting with its attributes and powers.

Science has concluded that intelligence is not the property of matter, be it ever so fine, as the nervous system or even the brain of man. *Medical science says that the brain is but the tool of the intelligent soul* living in the body, and therefore no matter how good the tool or how it works, it is still but a tool.

Science has demonstrated that substances are inseparable from attributes and powers; that one cannot be found without the other. Therefore, we are forced to conclude that everything, or every being in existence, must be substance, occupying space, having a form as well as attributes and powers. Intelligence, tho not the property of matter, has faculties and powers which are inherent with it; therefore intelligence is a substance and is named soul. It is not a visible substance, to our material eyes, nor does it have weight to our material scales. It is infinitely higher and finer than any material substance.

The soul is not a composition. Every part of a composition performs its part independently of every other part of that compositon. Also, the perfection of a composition is its decomposition. The faculties of the *soul do not work independently of each other.* Every faculty works in unison with every other faculty towards every single impression. The soul cannot be a composition, but is a single unit, an individual, which cannot be divided, either by the death of the body or later; nor can death prevent the soul from living in other places or other bodies.

The growth of the soul is in knowledge and not in size. Matter grows in size only. The growth of intelligence always takes place without any loss whatsoever to anything or any being; but the growth of matter causes an equivalent loss somewhere.

As the soul is a part of this indestructible universe, it too, is indestructible.

Today the world has many specially educated souls, who are authorities in their several lines, and to whom we listen, or go to with our problems. If we are sick, we go to a physician. If it is law, to a lawyer. If we wish to fly, we get a specialized operator to fly the plane, etc. In this line of inquiry, we should do likewise, and pay attention to the words of those specialized souls, sent to this world by GOD, to teach us spiritual things. These men are authorities, whose statements should carry the greatest weight—yet they have received very little attention from the people of this world. The first of these specialists we go to *for information is Jesus.*

He taught that we came to this earth because we wanted to come, therefore, we were in existence before we arrived here in this material body. This is the true teaching of the Parable of the Prodigal Son, Luke 15:11-32. Jesus did not say why we asked, but it was for a great purpose. This parable has not been properly understood and therefore the erroneous name. For this, we must thank out English translators. The original Greek has no title, and the word "prodigal" is not once used in the parable. On account of the term "prodigal" we have considered the younger son as a sinner, when in reality the Father preferred him in love and honor.

In this divine revelation by Jesus, the younger son represents Adam, our race. Every human soul is, therefore a "younger son," and GOD is the Father, from whose house the soul "journeyed into a far country" taking its portion or inheritance of goods. We read that the son asked for this portion, of his own accord, and received it. This portion or share of inheritance, was the means or capital endowment by which he meant to increase himself and become like his Father. After receiving it, he left his Father's house, exactly as Adam left the Garden of Eden, and journeyed into a far country, the earth, to accomplish his purpose. He failed. Being finite, he could not attain without the help of his Father. He committed sins, fell into mistakes, and lived riotously, until we find him eating husks with swine, typifying a soul's miserable depravity. When in this low state, he examined himself honestly, realized the poverty of his condition, his own helplessness and understood that none could help him into a higher state but his Father.

"And he arose and came to his Father. But when he was yet a great way off, his Father saw him and had compassion and ran and fell on his neck and kissed him." When we realize our helpless condition and turn one step to GOD, He comes toward us miles and leagues. This teaches us, however, that from our own independence, we must take the first step. The Father commanded His servants to put the best robe upon his penitent son; a ring upon his hand, shoes upon his feet; and a fatted calf to be killed. The robe is the garment of the Glory and Majesty of God, which we shall share with Him; the shoes symbolize endurance, firmness, steadfastness, or rather justice—enabling us to walk confidently without sin, making us just and firm, as is He. The ring is the symbol of adoption. We are promised as children of God, that we shall share His dominion over the universe. This is the meaning of Romans 8:17. The fatted calf typifies the blessings, powers and gifts which GOD, the Father, will give unto all, who, like Abel, render Him the sacrifice of a spiritual life.

In the Book of Enoch, it tells how the human race can leave Paradise and come to this earth:

"It is the Tree of Knowledge, of Good and Evil,
Whereof the essence who desire change
Partake, and straight they transmigrate.
For all the spirits that live in the universe
Are made free by God;
They are endowed with full volition;
For this is not a land of slaves.
But, they who desire to attain knowledge,
Whether it be good, or whether it be evil,
As many great ones do and have done:—
Taste of the fruit of this Tree.
Then do they pass into other conditions,
For thus only can knowledge be obtained;
As the highest spirit before the Throne,
Could never know what it was to be a man,
Until he had taken upon himself man's condition,
And experienced all man's phases of thought,
Therefore and unto this end, for the freely willing
This Tree groweth here."

From the "prodigal" and from Enoch we see that the Garden of Eden is not on this earth, that we asked to come here and came because we wanted to do so. That we were in existance before our coming here, and that we will be in existence after the death of this body. As to the life in the spiritual realms after we leave this body Enoch says: "Life here on earth is like unto a drink of sea water to a thirsty man, compared to the calmly flowing life in the hereafter."

In order to bring this matter up to date, we must go to the Writings of Beha 'U'llah, the Greatest Manifestation of GOD, for He, too, mentioned immortality of the soul many times.

In the Book of Heykle, He said: "O this Temple! By Thee, We have assembled to judgment everything,—and We asked them that because of which, We took from them the Covenant, in the Remote Eternity." In some far previous time, before any one had come to this earth a Covenant was made between GOD and us. And again:

"O my friends! Have ye forgotten that true, bright morn when ye were all in My Presence on that blessed plain under the shade of the Tree of Life, planted in the great Paradise, when I addressed to thee three Holy Words; ye heard them and were overwhelmed. The Words are these: 'O Friends, prefer not your will to mine; desire not that which I have not desired for thee; approach Me not with dead minds stained with desire and hope.' If ye purify your breasts of that condition, the view of that open Court will appear to you, and My explanation will become manifest." From the Hidden Words.

Space prevents taking any more quotations from His Writings, for this subject was mentioned many times by Beha 'U'llah.

From the above it is an assured fact that we are souls, that we existed in Paradise in the dim past, that we came to this earth of our own free will, and that we live everlastingly after the death of our bodies. In fact, our life here is but an interim, an interval, in our fuller life, which had a beginning eons ago, but will have no end.

LESLIE E. PEASE.

QUESTIONS AND ANSWERS

Q WHAT is the difference between Spirit, Soul, Mind, and communicative Powers?

A. The Spirit is the original essence or the innerside, and the Soul is the mind, and all the communicative Powers, therefore, Spirit, Soul, Mind, and the communicative powers are one.

Q. When a human being dies, can we say that his mind has departed?

A. No, we say his soul has departed, not his mind, because mind is a part of the soul, and the communicative powers are also another part of the soul, and both of them are called soul, which is the Manifestation of the Spirit.

Q. What is mind in the Arabic language?

A. Ackle.

Q. What is the original meaning of Ackle in Arabic?

A. It means: A Fort built on a Hill, to protect the country from an invader, and to receive help from friends.

Q. What is the similarity between a fort and mind?

A. The similarity is in functions, because the function of mind is precisely similar to that of the fort, that is to say, it protects us in warring continually with the laws of nature, and likewise from the deception of man.

Q. Is there any individual similarity between the faculties of the soul and the part and belongings of the fort?

A. Preception is likened to the building of the fort. Abstraction resembles the military system and arrangement of the fort. Imagination is similar to preparation for an expected plan of assault. Reason may be compared to the officers of the fort. Judgment is commander-in-chief of the fort, giving orders to what is, or is not to be done. Mental taste may be likened to the engineers whose duties are to correct and improve all details. Will is represented by soldiers who perform voluntary motion of defense. Consciousness is the official staff, whose presence is to observe and report all the action of the enemies outside and all those inside.

Q. Can you give a decisive line which separates Intelligent substance from the Material, because the known line is, "Where there is a will or a voluntary motion there is intelligence, "and visa versa. This is not acceptable to many scientists for they say, "Matter may have intelligence which we cannot detect."

A. The power of growth is a decisive and separating line between an intelligence substance and a material one.

Q. Will you explain in brevity this line and prove it?

A. Yes, the material growth cannot be without loss to some matter somewhere equal to said growth. But the intelligent growth is in knowledge and not in size, and it is always without a loss whatever to any other intelligence. The growth of a building is a loss to a stone quarry and a forest, but a professor can teach one hundred people without any loss to his knowledge nor to his intelligent substance.

Q. Can you give me the definition of space?

A. Space is a chain of occupants, occupied by things and beings adjacent to each other from the beginning which cannot be fathomed as a beginning to an end which has no ending, otherwise there is no space.

Q. Can you give me a definition of time which is more accurate than the scientific definition?

A. Time is chains of events following each other from the beginning which has no beginning to the end which has no ending, otherwise there is no time.

Q. Why is the above definition more accurate than the scientific way which is, "Time is the duration which takes a body to move from one appointed point to another fixed one?

A. Because the first definition embraces the whole time at large, while the second one gives a very tiny part of the time.

PEARLS FROM THE SUPREME PEN

(From Kitabul-Ackdar, the most sacred Book, Revealed by Beha 'U'llah in the Arabic language and published in Bombay, India, in 1890.)

O LAND OF T (Teheran)! Let nothing grieve thee, for God hath made thee the Dawning Place of happiness to the *people of the world. If He wisheth, He shall bless thy* Throne with him who shall rule over thee in justice, and gather the sheep of God who were scattered by the wolves.

He will meet the people of Beha with joy and glee. Verily, He is regarded by God of the best creation. The Glory of God and the splendor of those who are in the Kingdom of Command be upon Him forever.

Rejoice because God hath made thee the horizon of the Light, as in thee the Dawning-Place of Appearance was born; and thou wast named by this Name whereby the Light of Bounty hath shone and heavens and earths were lighted.

Affairs shall be changed in thee and a republic of people shall govern thee. Verily, thy God is the Wise, the Surrounder, Rely upon the favor of God, as thou shalt never be bereft of His Gracious Regards. Peace shall dwell amidst thee after disturbance. Thus it was ordained in a Wonderful Book.

O Land of KH (Khurasan)! We hear in thee the voice of men commemorating thy God, the Rich, the Most High. Blessed is the day wherein the standards of names shall be raised over the kingdom of creation in My Name, the Most Abha. At that day the faithful shall rejoice in the victory of God while the unbelievers shall wail.

Let no one oppose those who rule over the creatures. Leave to them what they have and turn your efforts to gain the hearts.

◆

Blessed is he who cometh to Meshrickul-Azkar (Rising Place of Commemoration) in the early mornings to glorify and praise God and ask forgiveness. And as he entereth in, he should sit down in silence and listen to the chanting of the texts of God, the King, the Mighty, the Glorified.

Verily, the Meshrickul-Azkar is every house built for My Commemoration in cities and villages. Thus it was named on the part of the Throne, were ye of those who know.

Those who chant the texts of the Merciful in beautiful melodies, shall attain therefrom that which could not be equaled by the kingdoms of heaven and earth. By it they shall inhale the fragrances of My words which none knoweth today save those who are given the keen sight from this Beautiful Watch Tower. Lo, verily, They (the texts) attract the pure hearts into the spiritual realms, which could not be expressed, neither by writing nor by symbolizing. Blessed are those who hear.

O people, help My chosen ones who rise up to commemorate Me amidst My creatures and elevate My Word in My Kingdom. They are the stars of the Heaven of My Providence and the lamps of My Guidance to all the people of creation.

Whosoever teacheth contrary to what was revealed in My Tablets is not of Me. Beware, lest ye follow every wicked claimant.

The Tablets are adorned by the beautiful ornament of the Seal of the Breaker of Dawns. Who speaketh amidst heavens and earths. Hold fast to My safe girdle and to the rope of My straight and firm command.

◆

Adorn your heads with the crown of faithfulness and fidelity, your hearts with the veil of piety, your tongues with uttering the pure truth, and your bodies with ornaments of moralities. All these be the properties of mankind, were ye of those who perceive.

◆

Whosoever becometh angry with you, treat him with kindness and when someone shall reprove you retaliate not, but leave him alone and rely upon God, the Punisher, the Just, the Powerful.

◆

Blessed is he who adorneth himself with the beautiful garment of morals and manners. Indeed, he is of those who helped their God with pure and good action.

Build up the places of God and His countries, and commemorate Him thereat with the songs of the Cherubim. Verily, the hearts are built up by tongues, as houses and cities are built by hands and other means. On Our part, We have ordained for everything special means unto which, ye should hold fast, depending upon the All-Knowing, the All-Wise.

یا بهاء الابهی

BEHAI QUARTERLY

مجلهٔ بهائی

SPRING 1934

BEHAI
QUARTERLY

Devoted to the teachings of the Great Sun of Truth which appeared on the horizon of the East "Beha 'U'llah."

یا بهاء الابهی

O THOU MOST RESPLENDENT GLORY!

Editor and Publisher
SHUA ULLAH BEHAI
Eldest Grandson of Beha 'U'llah
7543 Twenty-sixth Ave., Kenosha, Wis., U. S. A.

Complimentary Issue

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NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

O Children of Man!

Do ye know why we have created ye from one Clay that no one should glorify himself over the other? Be ye ever mindful of how ye were created. *Since we created ye all from the same substance, ye must* be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is my counsel to ye, O people of light. Therefore follow it, that ye may attain the fruits of holiness from the tree of Might and Power.

BEHA 'U'LLAH.

From the *Book of Hidden Words.*

BEHAI

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FOREWORD

THE AIM OF THIS QUARTERLY is to give to the people of the world the authenic teachings of the last Sun of reality which illumined the horizon of the East, "Beha 'U'llah."

The contributor in this issue of the article entitled "A Voice from the East" is no less personage than Ghusni Akbar, the Mightiest Branch, *Mohammed Ali, my beloved father, the eldest living son of Beha 'U'llah,* who, as a chosen son reared in His household, received daily instructions, and served Him for a period of years, as inscriber of His tablets and promulgator of His teachings throughout the world.

Doubtless there is not a person living today to equal him in the knowledge of the life and teachings of Beha 'U'llah, as he experienced years of personal contact with Him. He possesses numerous authentic unpublished volumes of the teachings of Beha 'U'llah which he will gladly impart to the seekers after truth.

I take great pleasure in calling the attention of my good readers to the fact that, in the history of this religion, this is the first publication to be directly connected with its fountain head, and its pages are open for any discussion which is for the betterment of humanity and the elevation of the thoughts of mankind. *Therefore I extend a cordial invitation to the* seekers of truth to investigate while the opportunities are here.

SHUA ULLAH BEHAI.

BEHA 'U'LLAH'S DIVINITY

I WOULD like to draw the attention of the reader to the following proofs, which should convince him of the fact that Beha 'U'llah was the Appearance of the Everlasting Father.

I am of the opinion that the Prophets and Manifestations of God must prove to the people of the earth the truth of their divine missions by producing the following evidences in order that the people may believe and acknowledge them.

First: To utter verses which contain striking truths and principles, whereby the human race is uplifted and elevated.
Second: Their appearance is foretold by the prophets of yore.
Third: To display a divine knowledge, which is beyond that of man.
Fourth: To show a superiority in their lives and in their personalities.

These evidences were fully established in the person of Beha 'U'llah, so as to leave no doubt that He was the Glory of God, and the Manifestation of the Father. In brief, all the prophecies concerning the coming of the Father were fulfilled in Him as you have seen and will see by some of them which shall here be mentioned.

By comparison we find Beha 'U'llah more excellent and uplifting than all the other prophets, for his teachings are not visionary nor prophetic, but practical, final, and useful to the high and to the low, to the civilized and the uncivilized. At the same time they are in accord with reason and science and in harmony with the laws governing the world.

For instance, history proves that neither through Christianity nor Mohammedanism could peace be established upon earth for the first shed blood, if not more, not less than the other, as the past horrible wars bear witness. But in the Tablets which Beha 'U'llah, the Prince of Peace, sent to the rulers of the world, He prohibited them from warring with each other, and commanded them to settle their differences by arbitration. He also strictly forbade the waging of war for differences in faith or otherwise. By His teachings, He established the foundation of peace and enlightened the world with the light of union, concord, and love. He urged His followers to rise up by the help of God, and deliver the world from religious hatred and enmity, which are a consuming fire devouring the human race. He came to unite all those who are upon earth and to save the world from the fetters of ignorance. He said: "Let justice be your army, and your weapon reason."

Jesus said: "Follow me, and I will make you fishers of men."

Beha said: "Come that I make you vivifiers of the world."

Jesus said: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

Beha said: "To be murdered is better for you than to commit murder, were ye seeking the pleasure of God."

Jesus said: "To preach the gospel to the people, and whosoever believeth shall attain everlasting life, but whosoever rejecteth shall have everlasting fire."

Beha said: "If ye follow me I will make you the heirs of My kingdom, but if ye rebel against Me I will kindly be patient; I am the forgiver, the Merciful."

Also Beha said: "Communicate to all people what ye know, with the language of love and kindness." "Consort with people of all faiths, with fragrance and spirituality." "Allow not the zeal of bigotry to display itself in you, for every one cometh from God, and unto God shall he return. He is the causer of their being, and the Center of their final attainment."

The verses written by the Supreme Pen of Beha 'U'llah contain an Ocean of sublime spiritual teachings, thrilling precepts and admonitions, excellent bases of religious principles, just and equitable laws and edicts. Through His teachings and commandments, the great peace shall come, capital and labor shall be conciliated, the wolf and the lamb shall live together, the unity of the race shall be established, a universal language shall be adopted, and the people of the earth shall live as brothers, as one kindred, one family, loving not only their country, but the whole world.

All the prophets of yore foretold the coming of the Father and the establishment of His Kingdom on earth. They gave the signs of His coming, and that Elijah should come as a forerunner. They located the City of Akka as the New Jerusalem. They predicted the year of His Manifestation, and described the condition at His day. Every prophecy in regard to the Manifestation of the Deity upon earth was fulfilled in Beha 'U'llah, and proved that He was the Glory of God.

Jewish rabbis, Christian theologians, Mohammedan doctors, and priests of other faiths, all expected the coming of the Kingdom of God on earth in the Nineteenth Century. They were not mistaken, for the Scriptures foretold His Appearance.

Jesus said: "The Lord of the vineyard cometh"; "The Comforter *will come." "When the Spirit of Truth is come he will guide you into* all truth." He prayed: "Thy kingdom come."

In the 21st chapter of Luke, Jesus, after giving the signs of the Kingdom, taught that our salvation is in God at the time of His coming: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Verse 28.) "When the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously." (Isa. 24:23) "For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder; and his name shall be called 'Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' (Isa. 9:6-7.) "This was the appearance of the likeness of the Glory of the Lord." (Ezekiel 1:28.)

Buddha also prophesied of the coming of the Father from the West and Persia is West to India and East of Palestine. On p. 152 of the Gospel of Buddha, we read as follows:

"In truth," said Buddha, "there is such a happy paradise. But the country is spiritual and it is accessible only to those that are spiritual. You say, it lies in the West. This means, look for it where He who enlighens the world resides. The sun sinks down and leaves us in utter darkness, the shades of night steal over us, and Mara, the evil one, buries our bodies in the grave. Sunset is nevertheless no extinction and where we imagine we see extinction there is boundless light and inexhaustible life."

"Your description," Buddha continued, "is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only, they use worldly similes and *worldly words. But the pure land in which the pure live is more beautiful* than you can say or imagine."

"However, the repetition of the name Amit-Abha, Buddha (It is the *Greatest Name, Most Splendid God, i.e., Allah-u-Abha), is meritorious* only if you cleanse your heart and adopt such a devout attitude of mind as will cleanse your heart and attune your will to do the works of righteousness. He only can live and breathe in the spiritual atmosphere of the Western paradise who has attained enlightenment."

Beha 'U'llah was born November 12th, 1817, and Manifested Himself as the Glory of God, 1867, and departed May 28th, 1892.

All the signs of His coming which were mentioned in the Scriptures of different religions were fulfilled in the Nineteenth Century. Jesus Christ said: "The Gospel of the Kingdom shall be preached in all the world for a witness unto the nations, and then shall the end come." In the last Century, the Christian missionaries preached the Gospel to all nations. Mohammed said: "When you behold the ships sailing upon the land, then he shall come." The trains sailed upon the land a few years before He manifested Himself. Nahum said: "The chariots shall rage in the streets, they shall jostle one against another in the broad *ways: they shall seem like torches, they shall run like lightning.*" In this sign the material atoms declared the coming of the Glory of God. It is an accurate prediction of electric cars and modern vehicles, which throng our streets. "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." (*Maalchi 4:5.*) In 1844 Elijah the prophet came, for there appeared in Persia, a young man who possessed great powers of wisdom and spiritual inspiration. He is known in history as Ali Mohammed. He called himself "The Bab," meaning the "Gate" or "Door." He was also termed "Nokteh," the "Point," signifying the center of religious truth. He was Elijah, the fore-runner, and gave the glad tidings of the coming of the Kingdom of God, and the appearance of "Him whom God shall manifest," the Glory of God.

Akka (Acre) is the New Jerusalem, the City of the Lord, unto which He was exiled as a prisoner of the Turkish government, and from whence *He departed. It is upon the Syrian Coast, nine miles from the foot of* Mount Carmel, and during the Crusades it was the headquarters of the Knights Templars, who called it St. Jean d'Acre. It is a fortified City and was the Turkish City of exile and the place of confinement for prisoners of the government.

Isaiah (9:1) accurately located the New Jerusalem at Akka (literal translation of the prophecies of Isaiah by Professor Cheyne of Oxford, England): "Surely there is (now) no (more) gloom to her whose lot was affliction. At the former time he brought shame on the land of Zebulum and on the land of Naphtali, but in the latter, he hath brought honor on the 'Way by the Sea' (Akka), the other side of Jordan, the district of the nations. The people that work in darkness see a great light; they that dwell in the land of deadly shade, light shineth brilliantly upon them. Thou hast multiplied exultation, thou hast increased joy; they *rejoice* before thee as with joy in the harvest, as men exult when they divide spoil. For the yoke of his burden, and the staff of his back, the rod of his taskmaster, thou hast broken, as in the days of Midian. Yea, every boot of him that stamped with noise, and the cloak rolled in blood, they are to be burned up as fuel for fire. For a child is born unto us, a son is given unto us, and the government resteth upon his back, and his name is called Wonder-Counsellor, God-Mighty-One, Everlasting-Father, Prince of Peace; increased is the government and to peace there is no end; upon the throne of David and throughout his Kingdom, in establishing and supporting it by justice and by righteousness from henceforth and forever. The jealousy of Jehovah Sabbaoth will perform this." The spot described by the prophet between the land of Zebulum and the land of Naphtali is Akka; and to appoint the exact situation, he said: "But in the latter time, he hath brought honor on the 'Way by the Sea'," (Akka).

From ancient times the highway to Damascus from the sea commenced at Akka. In prophecies of Isaiah we read in a note on p. 59: "Via Maris, M. Renan observes, was the name of the high-road from Akka to Damascus, as late as the Crusades." "Way," however, means "region." Thus literally, the Manifestation of Jehova, Beha 'U'llah, appeared in the latter days and brought honor upon the "Way by the Sea," (Akka).

The prophets described the day of God as a day of darkness and of gloom, a day of clouds and of thick darkness, and said he would come in the clouds. Indeed, the Nineteenth Century was the day of God, for spiritual ignorance shrouded humanity like unto thick clouds. Humanity became more civilized, but less sanctified; men gained material knowledge, but they were losers in Grace. The prophecy of the appearance of scoffers was fulfilled, and a great number of our fellow creatures based their theories of life and religion upon materialism and pantheistic doctrines. Hundreds of false Christs and prophets appeared. Accumulation of wealth and estates cames to pass. "Woe unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth." "Wars and rumors of war and no peace to him that went out or came in."

HIS DIVINE KNOWLEDGE

The Divine knowledge and wisdom which Beha 'U'llah displayed in Epistles and Tablets to his followers, in the just and beautiful laws he gave the world in the Most Sacred Book (Kitabul-Ackdas), in the tablets which he sent to the rulers of the earth, inviting them to come to His Kingdom and partake of the Spiritual Banquet, to eat and drink with the elect, in His knowledge of the past and the future as was stated in His predictions, proved conclusively that He was the Glory of God, as such knowledge is beyond that of man.

For instance, in the second tablet sent to Napoleon III, he informed the Emperor concerning his past secrets, and judged him, because he cast aside the first tablet which Beha sent to him. The prediction was that the Empire would depart from the hands of Napoleon, and humiliation would come upon him, and commotion would seize the People of France, and his glory would pass away. A few months later Napoleon declared war on Germany and was defeated, dethroned, humiliated as a prisoner of war, and finally died in exile in England. Also the commotion seized the French people of the revolution of the Commune. The numerous written and verbal warnings of impending events which came to pass, are plain evidences of His Divine Knowledge.

HIS LIFE AND PERSONALITY

The life and personality of Beha 'U'llah are convincing proofs that He was the Manifestation and the Glory of God. For forty years he suffered in jails and in exile; was oppressed and afflicted; was threatened with death by Mohammedan doctors and rulers; yet under the sword of the enemy, He summoned all the people of the earth and their rulers, even those who imprisoned and exiled him, to come to God, the Creator of heaven and earth. At the same time he uttered volumes of wonderful teachings and precepts, vigorous in style, clear in argument, powerful in proof, displaying perfect acquaintance with the Scripture of different faiths. He devoted his life for the salvation of our race, and suffered humiliation for our elevation. He was imprisoned to free us from the fetters of ignorance.

The wonderful and heavenly atmosphere of spirituality which shrouded the place of his presence, proved His Divinity. Professor Browne of Cambridge, England, the greatest historian of this faith, who *recorded what the friends and adversaries said in favor or against* Beha 'U'llah, went himself and met Beha 'U'llah in person, that he might be able to write from his own experience and knowledge, independently of what others said. But he was attacked and blamed by Christian theologians and missionaries because he recorded his experiences truthfully. While visiting Beha he wrote as follows:

> "I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversations to which I was privileged to listen, the solemn melodious reading of the Sacred Books, the general sense of harmony and content which pervaded the place, and the fragrant shady garden, whither in the afternoons we sometimes repaired; but all this was naught in comparison with the spiritual atmosphere with which I was encompassed . . . . Let those who have not seen disbelieve me if they will; but should that Spirit once reveal itself to them, they will experience an emotion which they are not likely to forget."

The followers of Beha were more loving and devoted to the personality of their Master than those of Jesus. When Jesus was arrested His disciples left Him and fled, and the most courageous of them, while following Him secretly, denied Him when asked if he were one of His followers. But those of Beha followed their Master to prison and exile. No hardship, no persecution, no calamity and no death could separate them from Him, and to this profane history bears witness. Indeed, what Jesus said was true, that the Father was greater than He. Professor Browne also said: "In the corner where the divan met the wall sat a wondrous and venerable figure. . . . . The face of Him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down in indistinguishable luxuriance almost to the waist, seemed to belie."

"No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

The appearance of the Father is distinguished. It is more excellent and more sublime than all other Manifestations.

When the fragrance of His teachings shall be diffused among the people of understanding, they will realize that Behaism is the only competent religion which has the capacity of receiving into her bosom all other religions, unifying them into one. Indeed, a day shall come, when the banners of all religions shall be lowered under her Glorious Flag, and the melodious air shall universally be sung: "The Kingdom, the Glory and the Power belong to the Father."

* * *

(The above article is an extract from the book "O Christians!" published 1917 by the late Dr. Ibrahim George Kheiralla, B.A.D.D., who was the first to introduce the teachings of Beha 'U'llah in U. S. A. 1893. Editor.)

THE COMFORTER

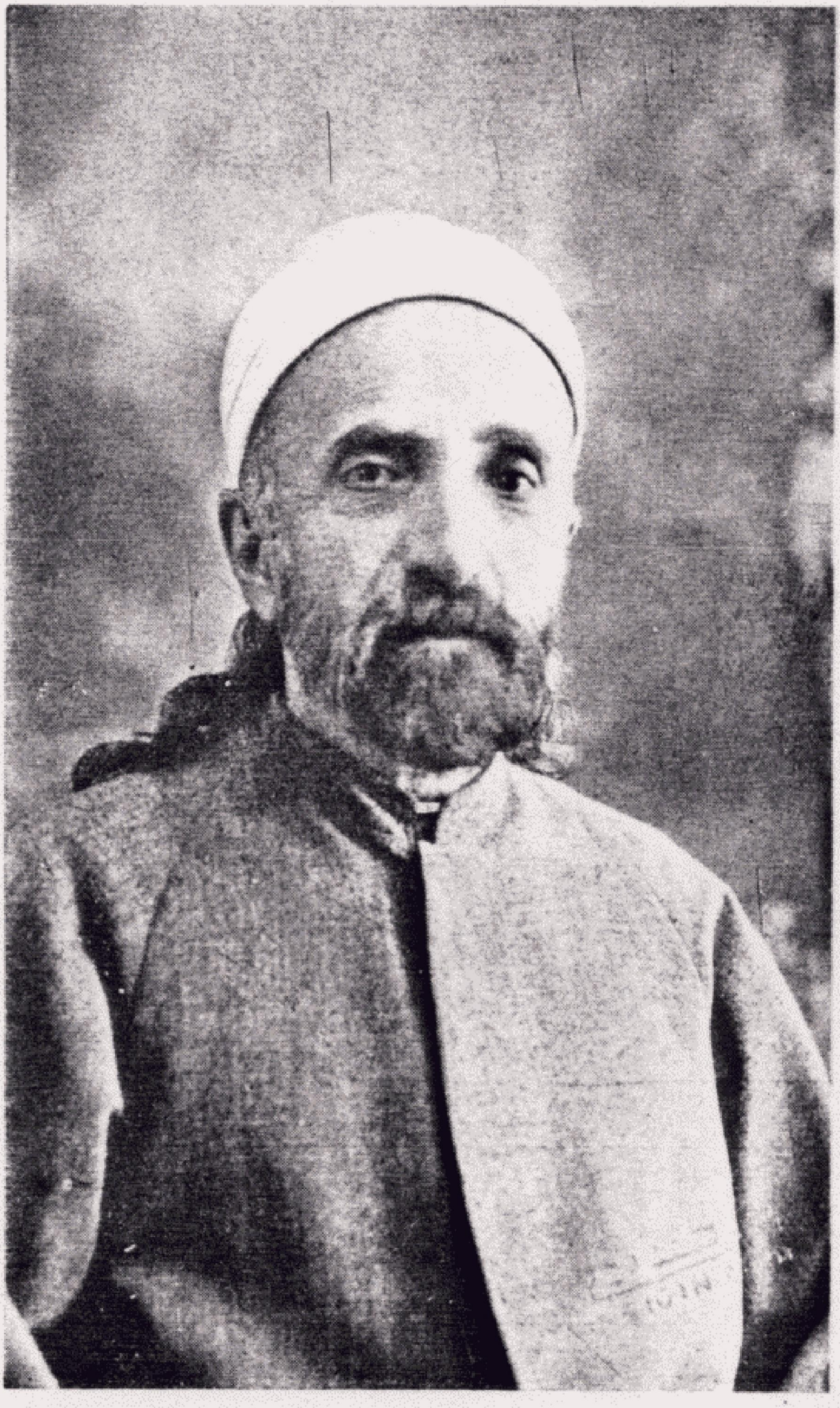
WHAT to the home the hearthstone's thought to be,
And what the flower is to busy bee;
What is the morning due to thirsty ground,
To painful wound the balm love will compound;
What lighted lamp is in night's dark hour,
Or what in torrid noon's a shady bower,
What all, for which no word, nor thought may be;
All that O, God, Thou are to me—
O Gracious Allah!
BEHA 'U'LLAH!

IF rugged is to be my path of life,
Is to be fraught with grief, with woe and strife;
If all around me chilly winds shall beat,
And I be covered by cold winter's sleet;
Ah! here and there fair flowers still in bloom!
This throweth light into the darkest gloom;
For, in these sweetly scenting flowers, Thee,
Joy of the woods! I must embodied see.
O Gracious Allah!
BEHA 'U'LLAH!

AND if my ardent heart at times shall long
For fellowship and seek the human throng,
Soon, sick and weary unto death, it yearns
For its own solitude; anon returns.
A pillow soft Thou hast for me, and my
Nocturnal rest sweet dreams will beautify;
While with the thorns of truth I must forbear
Thou causest to bloom for me the roses fair.
O Gracious Allah!
BEHA 'U'LLAH!

THOU makest all my joys to be felt more deep,
And kindly lullest all my woes to sleep;
So great the joy which now for me in store,
That now the burning wounds I feel no more.
In tears, which from my eyes, like pearly dews
Roll down, Thou playest in bright rainbow hues;
E'en my complaint, is it in song confessed,
Is evermore more noble and more blessed.
O Gracious Allah!
BEHA 'U'LLAH!

GASPAR BELA DARUVARY.



GHUSNI AKBAR
Mightiest Branch
Mohammed Ali Behai

A VOICE FROM THE EAST

NOTHING takes place in this world without a cause, and no matter of importance displays itself without some reason to necessitate it. The physician is generally required when maladies and diseases prevail, and the necessity for a just and noble ruler is more strongly felt when disorder and injustice dominate.

Readers of the world news know well how far discord and inequity invaded the near East in the 19th Century, especially Persia. Religion which was placed solely for the purpose of the promotion of the nations and the betterment of the manners and the moralities of mankind, was made the greatest cause for the attainment of personal interests and selfish desires, and used as a stepping stone for gaining power and ruling the people. The influence and power of the Religious Leaders were so great that government itself was but a tool in their hands, and thus fulfill the orders they would dictate. Therefore no act of the government could be passed for execution without its being first sanctioned by these religious authorities. The poor nation, being powerless and wholly in the hands of these authorities, had no choice but to abide by their wishes and thus be deprived of promotion and success. *They were completely overcome and unable to take a single step for* their own welfare or even breathe of any reform or civilization.

These corruptions having been carried out under a moral pretext, and as the religious authorities had found in and made of religion a means of arriving at their worldly interests and desires, and of spreading their irregularities there was no other alternative but to remove these diseases by uplifting the morality and strengthening the spiritual *tendencies of the people. It was an instructive cause and a natural* tendency that brought up the renewal. It was a spiritual reality that appeared in a corporal form and a luminous state that worked out to reform the defects and remedy the diseases.

As soon as these spiritual matters became publicly known in the country, the religious heads began to raise their voices in opposition as was their habit for ages past. They attacked from all sides and caused *numerous difficulties, doing deeds which neither the tongue nor the pen* can record or enumerate.

When these injustices became very great Beha 'U'llah rose with a strong will and a still stronger energy, wisdom and eloquence and began to educate and instruct the people. He made great advances in bettering both their moral and their material condition and spent his entire time in removing the existing difficulties and controversies. His beautiful speeches and honourable words speak of his greatness and open the way to righteousness, straightforwardness and salvation.

For the benefit of all people I quote hereunder some of his statements in a very brief manner so that the readers will realize his motive in bearing all hardships and difficulties to which he was exposed during his stay on earth. It is undoubtedly clear that had the motive been one of attaining greatness and accumulating riches, the means for so doing were not lacking prior to his rising up and so there would have been no necessity for bearing all these hardships and difficulties. It is then quite clear that there was a spiritual motive back of the cause of all this attention, and was the means of showing forth all this power and steadfastness. There is no doubt that the necessities of time and the tendencies of the people are the means of the appearance of every matter or cause in this existence.

Thus in these days in which the effects of the great war still prevail and are not forgotten, it is observed that more efforts are being spent in inventing destructive instruments and devastating means. I, therefore, consider it a moral obligation to disclose some of the words of Beha 'U'llah which I find most useful in these trying times.

It is evident that so long as discord reigns among the governments, the public will remain in trouble and cannot find rest. Every day brings new difficulties and at any time political disagreements may be augmented.

For this reason Beha 'U'llah invited all the governments to the greatest Peace and admonished the lessening of arms and the improvement of the world, so that there should remain no need for the government to keep large armies which would only be a burden. He recommended only the keeping of a force sufficient to guard and protect the people.

He prohibited the increase of all government expenditure, thus burdening the people with it, and says that the public is the treasury of the government. "Do not burden them (the public) lest they should be ruined, and do not entrust that treasury to the thieves, that it might be saved;" that is, do not appoint dishonest officials to govern the people.

Beha 'U'llah says: "Repair the broken with the hand of justice; that is, look after the oppressed and deal with him in justice and moderation." . . . ."Break the perfect of the oppressor with the power of just orders; that is, punish the powerful oppressor with justice and equity."

Beha 'U'llah also says that governments should know perfectly well the affairs of the officials, and should give the position to those who deserve such and are both capable and honest.

A ruler who governs different colonies must rule each of the said colonies with regulations suitable and convenient to the customs and usages of the people and not according to the rules and laws of the mother country. Care must be taken that the appointed governor or ruler be one learned in the ways, habits and language of the people whom he governs so that he may be able to perform his duties efficiently.

Governments should observe the common interests in justice and equity, making no exceptions because the people are of different nationalities and creeds. Before the law all are equal. Their treatment must be based on equality and justice; none should be given preference to others. This matter must be strictly observed.

The League of Nations is one of the best schemes adopted by the powers, only on condition that its programme should guarantee and protect peace among the nations: not that it should be confined to the special interest of some of the great powers. A special force should also be appointed for the execution of the decisions of the League and should be in a position to inflict punishment on any of the powers exceeding the limits of the programme.

The choosing of one of the existing languages or the invention of a new one, so that the people will not spend years of this life in studying languages to be able to understand one another. (Here the writer desires to state that to choose one of the existing languages would seem difficult, because no nation would agree to give up its own language and adopt another. Therefore, it would seem advisable to invent a new language. It is evident that the existing languages, not having been specially composed, are not free of difficulties either in the way of pronunciation or in the grammatic rules. It would therefore, seem advisable to elect certain learned persons from every nationality both Occidental and Oriental, who would jointly invent a new language which would be altogether free from the difficulties observed in the existing languages, and which would also be easy to master. This language would then be adopted as a secondary language in all the schools of the world.)

Beha 'U'llah says it is incumbent on all the fathers to educate the children, and if the fathers desist from it, those who are in a position to do so should bring them up and educate them, charging the expenses to the fathers; and if these be poor and unable to repay the expenses, then the House of Justice should be responsible for the payment, because the House of Justice has been established as refuge for the poor and the needy.

Behaists must treat the government of any kingdom in whose dominion they live with honesty, truth, faithfulness and righteousness.

It is evidently clear to all people of understanding that the more the intellectual powers of a nation are increased, the stronger and greater the government of that nation becomes, because nations are the backbones of the governments.

In the "Book of My Covenants" (Kitabi Ahdi), His Last Will, Beha 'U'llah says:

"O Saints of God and His loyal ones! Rulers are the manifestations of power and the day-springs of the Might and Wealth of the True One. Pray for them, for the government of the earth is ordained to these souls; but the hearts He has appointed for Himself. He hath forbidden dispute and strife with an absolute prohibition in the Book."

"It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice."

"O people of the world! I enjoin ye to that which is the means of the elevation of your stations."

"Verily I say, the tongue is for mentioning that which is good, pollute it not with evil speech."

"O people of the world! The creed of God is for love and union, make it not the cause of discord and disunion."

"We enjoin ye to the service of the nations and to the pacification of the world."

In another Tablet Beha 'U'llah says:

"O people of Beha! Consort with all the people of the world with love and spirituality. If ye have a word or a jewel of which others are deprived, say it with the tongue of love and tenderness if it is accepted and the effect produced, the object is attained; otherwise leave him to himself and pray in his behalf and be not harsh unto him. The tongue of tenderness attracts the hearts and is food for the soul."

Beha 'U'llah also says:

"Be a good example amongst the creatures, and a book of admonition which they long to copy. Say! Let your word be one word and your thought one thought. Let your mornings be better than your evenings and your tomorrows better than your yesterdays. The glory of man is in his services and perfection, and not in decoration, wealth or money. Sanctify your speeches from falsity and lust, and purify your deeds from doubts and hypocrisy. Squander not the achievements of your precious lives on selfish desires, and confine not your efforts for your personal benefits. Spend when ye gain, and be patient when ye loose. Verily there is an ease after every hardship, and clearness after every disturbance. Beware lest ye sow the tares of contention among the creatures and the thorn of doubt in the good and pure hearts. Ye have been created for love, and not for hatred and strife. The honour is not in loving yourselves, but in loving your kind; and the glory is not to him who loveth his native land, but to him who loveth the world. Let justice be your army, and your weapon reason. Be characterised with *forgiveness and charity, and with that which giveth pleasure to the* hearts of the Cherubim."

The present state of affairs in the world at large obliges me to suggest a *proposal which I hope will meet with the approval of the civilized* world, and I further hope that those who hold in their hands the future of the nations, will assist me in this matter, because in making this proposal, the only goal I aim at is the good of the nations and the betterment of the affairs of the world. All laws, whether spiritual or civil, are after bringing about union, brotherhood, liberty and equality. The union of the nation is the foundation on which the pillars of politics are erected and its laws promulgated; and union is only obtained through brotherhood, liberty and equality.

The world is not devoid of differences in ideas, belief and aspirations, and I think that the differences in belief must be confined to places of worship. Every person is free to believe however and in whomsoever he wishes, and the different principles have nothing to do with human society. After finishing our prayers in our different places of worship, we are all one in humanity and brotherhood, and must consequently be on terms of equity in our mutual relations and in civil rights; and in *this respect Beha 'U'llah says: "Ye are all the fruits of one tree, and* the drops of one sea."

It is true that our languages, morals, manners, habits and usages differ, but the human world includes us all. We are all from one root and we are, therefore, members of one universal brotherhood, and between brothers nothing should exist which might contradict equity and concord, and from which differences might arise.

Circumstances sometimes necessitate the union of two or more Powers of the political world into a compact or agreement which is only carried out for the general welfare of the so-uniting powers. The results and ends arrived at by this union cannot be denied. I would, therefore, suggest to my brothers in humanity to follow in this matter the footsteps of the political leaders of the world, and appoint a special place for meetings to be held, in order to discuss all matters of importance. The following conditions should apply to the meetings and must be observed:

1. That the assembly be held with the permission of the government.
2. That regular meetings be held therein at specified intervals.

3. That representatives of all classes of the people of the different nationalities and religions attend the meetings. These representatives should be qualified persons nominated by their respective nations and sects, and having full power to discuss and decide matters which would tend to promote the welfare of the nations.
4. That the representatives of all classes, nationalities and creeds should be treated in the assembly on the same standing, no preference being given to the representatives of any nation over others.
5. That the decisions arrived at in these meetings be morally binding on the representatives themselves and on the nations they represent. These decisions should be properly arranged, signed, printed and distributed among the nations.
6. That in case any deviation from these rules and decisions is noticed, the person or persons found guilty, be warned and treated in the manner found must suitable by the representatives themselves, because no bettermet of the world would be possible if the rules and laws laid down by the governing authorities are not observed and obeyed.

We can come to perfect agreement only if we revere and honour our mutual opinions, although some of them may be contrary to our own habits and usages. From disregard and disrespect of other people's opinions nothing would result but harm and injury.

Beha 'U'llah says:

"O different creeds! Look forward unto agreement, and be enlightened by the light of concord. For the sake of God assemble in a place, and remove from amongst ye that which is the cause of dissension."

This led me to lay out the above mentioned proposal, and my only hope and desire is that if my proposal is met with approval and carried out, the assembly may not be temporary, but continue on indefinitely.

The affairs of the world, as witnessed, are not promising in the least, and the moral obligations have never been so binding as they are today. So let all who can rise up and act. that the world may be better and its inhabitants happier.

GHUSNI AKBAR,
Mohammed Ali Behai.

January, 1934
Acre,
Palestine

THE LAST WILL OF BEHA 'U'LLAH

KITABE AHDI

"The Book of My Covenant"

ALTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the treasury of Trust and Resignation, We have placed a priceless and unequalled inheritance for the heirs, We have not placed therein a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the Koran: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of the world. That which is subject to mortality and undergoeth a change hath never been and is not worth regarding. But, as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the verses and the Manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquility. The sun of this explanation is shining and arising from the Horizon of the Divine Tablet; all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold fast to the Virtue of God and grasp the hem of that which is just. Verily, I say, the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man.

The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of Glory: "This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Beha upon the red Page.

Take the Chalice of My Favour in My Name; then drink from it to My Remembrance, the Dearest, the New.

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquility of the servants is revealed from the Supreme Pen, but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise and are speaking and working in imagination and fancies.

O Saints of God and His loyal ones! Rulers are the appearances of power and the day-springs of the Might and Wealth of the True One. Pray in their behalf, for the government of the earth is ordained to these souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book. This is the Command of God in this greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily, He is the All-Knowing, the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Beha. These are My trusted ones amongst My servants; and the rising-points of My Commandments amongst my creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all existence!

It is revealed in the Kitabi Akdas concerning this, that which from the Horizons of its Words, the light of the divine bounties gleam, rise and glitter.

O My Branches! In this existence the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not in its seeming differences. This is the Testament of God that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntassabeen), must each and every one look to the Greatest Branch (Ghusni Azam), Reflect upon that which is revealed in My Book, the Akdas: "When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards him whom God hath purposed, who hath branched from this pre-existent root." The aim of this blessed verse hath been the greatest branch.

We have likewise elucidated the Command as a favour from before Us; and I am the Generous, the All-Dispenser!

Verily, God hath ordained the station of the Mightiest Branch (Ghusni Akbar) after the station of the former. Verily, He is the Ordainer, the Wise. We have surely chosen the Mightiest after the Greatest as a Command from the All-Knowing, the All-Wise!

The love of the Branches is incumbent upon all, but God hath not ordained to them any right from the properties of the people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of God, to follow that which is just and befitting, and that by *which your station will* be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the cause of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Beha will look towards the blessed Word. "Say: All are from the Presence of God"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different Creeds will attain the light of real union through this simple word. Verily, He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honouring of the Religion and the exaltation of the Word; and this command hath been both previously and afterwards recorded and mentioned in the Books of God. Blessed is he who attaineth that which hath been commanded from the Presence of the Commander, the Existent.

Also respect is (enjoined) for the ladies of the household of God, and the Twigs and the Relations. We enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the cause of the life of the world and the salvation of the nations. Hearken to the admonitions of the Supreme Pen with the True ear. Verily, they are better unto you than all that which is upon earth. To this beareh witness My Book, the Mighty, the Wonderful.

PEARLS FROM THE SUPREME PEN

INVITATIONS TO ALL RULING POWERS OF THE WORLD TO COME AND PARTICIPATE IN THE KNOWLEDGE AND WISDOM OF THE KINGDOM OF GOD.

(From Kitabul-Ackdas, the Most Sacred Book, Revealed by Beha 'U'llah in the Arabic Language and Published in Bombay, India, in 1890)

O concourse of kings! The Ruler hath come and the Kingdom is to God, the Exalted, the Most High. Worship ye none save God and with pure hearts, turn to the Face of your God, the Ruler of Names. This is an achievement which could not be equalled by what ye possess, were ye of those who know.

We see you rejoice in that which ye accumulated and which ye must leave for others, while ye deprive yourselves from worlds unnumbered save in my Preserved Tablet. The worldly possessions have hindered you from the Supreme Object. This is not meet for you, were ye of those who know.

Purify your hearts from the worldly enjoyments and haste to the Kingdom of Your Lord, the Creator of Earth and Heaven, who cause the quakes to shudder and the nations to wail, save those who cast aside the world and followed what they were commanded in a hidden Tablet.

This is a day wherein the Speaker (Moses) hath attained the lights of the Ancient, and drank the sweet waters of union from this Cup which caused the seas to rend and gather into one. Verily, by God, the Truth, the Mount is moving around the Rising Place of the Appearance, and the Spirit is calling from the Kingdom, "Hasten and come forward, O children of vanity."

This is a day wherein the Mount of God anxiously hurried to meet Him, and Zion clearly proclaimed, "The promised time hath come, and what was written in the Tablets of God, the Most High. the Mighty, the Beloved, hath Appeared."

O assembly of Kings! The Supreme-Law hath descended into the Brightest Watch Tower, and everything hidden was revealed by the Ruler of fate, through Whom the Hour hath come, the moon was confounded, and every final matter was established.

O assembly of Rulers! Ye are the ruled, for the Ruler hath appeared in perfect Splendor, calling you to Himself, the Most High, the Exalted. Beware lest delusion debar you from the Dawning Place of Appearance or the world veil you from the Creator of Heaven.

Rise up for the service of the Supreme Object, who created you by a word from Him and made you the Manifestations of Power to those who were and who shall be.

God is witness, We do not wish to take possession of your kingdom, but We come to possess the hearts, for they are the watch-towers of *Beha*, and to this the Kingdom of Names beareth witness, were ye of those who understand.

Whosoever followed the call of his Lord hath so acted forsaking the world. How much more so, to achieve this Glorified Station! Abandon the homes and enter the Kingdom, this is your weal in this and in the world to come. It is so declared by the Ruler of Might, were ye of those who know.

Blessed is the King who will rise up to help My Cause in My kingdom and cut himself from all else besides Me. Verily, he is of those who shall board the *Red Ark* which God hath prepared for the people of Beha. It behooveth everyone to exalt, honor, and help Him, that He may open the cities by the Keys of My Name which ruleth over those who are in the seen and the unseen Kingdoms.

Verily, He is in lieu of sight to mankind, and an ample brow to the countenance of creation, and the head of generosity to the body of the world. Help Him, O people of Beha, with money and souls!

O King of Austria! The Dawning Place of Unity was at the prison of Akka where thou hast passed while traveling to the remote Place of Worship, and asked not about Him, through whom every house was extolled and every eminent gate was opened.

Verily, We appointed Him the Center whereunto the people of the World turn to Commemorate Me. And thou hast rejected Him when He hath come with the Kingdom of God, thy Lord and the Lord of the Worlds.

Nevertheless, We have been with thee and found thee holding fast to the Branch but neglecting the Root. Verily, thy God beareth witness to what I say.

the Wise, Mend the broken one with hands of justice and break the strong and oppressor by the whips of the commandments of your God, the Commander, the Wise.

O Assemblies of the Greeks (Orthodox Church), We hear the screech of the owl from your midst. Are ye intoxicated by the wine of lust, or are ye of those who are ignorant?

O Point seated on the shores of the two seas! The Throne of Tyranny is fixed upon thee and the fire of hatred is kindled therein in such wise that the Highest Assembly lamented thereat, and those who move around the Lofty Throne. We see in thee the ignorant ruling over the wise, and the darkness is exalted over the light while thou art in manifest delusion.

Art thou deceived through thine outward beauty? The Lord of Creation beareth witness, it shall perish, and the daughters, the widows, and all different tribes therein shall wail. Thus thou art informed by the All-Knowing, the All-Wise.

O banks of the River Rhine! We see you saturated with gore because the swords of retribution were drawn against you, and another day shall befall you. We hear the lamentations of Berlin, although today it be in manifest power.

(*To be continued in next issue*)

(Indeed, the prophecy of River Rhine was fulfilled in the last World War.—EDITOR.)

SUPPLICATIONS REVEALED BY BEHA 'U'LLAH

——MORNING SUPPLICATION——

O my God, I arose in Thy safekeeping and he who seeketh Thy refuge is ever in Thy Shelter and in the citadel of Thy protection. O Lord, enlighten my innermost by the dawn of Thy Manifestation as Thou hast enlightened my outermost by the dawn of Thy favor.

——MORNING SUPPLICATION——

I arose by Thy favor, O My God, and I leave the house depending on Thee and confiding my affairs unto Thee.

Shower upon me from the Heaven of Thy Mercy a blessing from Thee and bring me back to the house as safe as Thou hast sent me forth in safety and righteousness.

There is no God but Thee.
The Single, The Only.
The All-Knowing, The All-Wise.

——EVENING SUPPLICATION——

O My God, My Lord and My Desire! Thy servant desireth to sleep (retire) in the Shelter of Thy Mercy and rest under the Shadow of the dome of Thy favor, aided by Thy protection and Thy Guardianship.

O Lord, I beg of Thee by Thine Eye which sleepeth not, to protect mine eye from seeing any but Thee, increase its vision to witnessing Thy deeds and looking toward the Horizon of Thy Manifestation. Thou art He whose manifestation of Might overshadowed all substance of Power. There is no God but Thee, The Powerful, the Conqueror, The All-Mighty.

——HEALING SUPPLICATION——

O My God, Thy Name is my healer.
Thy Remembrance is my medicine.
Thy Nearness is my desire.
Thy Love is my companion.
Thy Mercy is my cure and my assistance in his world
and the Eternity.
Indeed Thou art the Most Powerful, The Mighty, The
Merciful, The Forgiver, The Compassionate.

NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

O, my Servants!

Settle your differences peacefully, and hearken to what ye were admonished by the Supreme Pen, and follow not the extremely wicked.

Let not the world beguile you as it beguiled the people of yore.

Obey the ordinances of God and His Laws, then tread This Path which was established by God the Truth.

Those who cast aside oppression and ruthlessness, and hold fast to Piety, are regarded of the highest on the part of God, and they would be extolled by the Supreme concourse and the dwellers of this Station, which by the Name of God was sublime.

BEHA 'U'LLAH.

From the Book of ACKDAS.

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FOREWORD

I EXTEND an apology to the beloved friends and kind readers of this periodical for my inability to publish the Fall Quarterly in 1934.

Earthly obligations prevented me from performing my greatest desire and real duty, "The Service to Mankind." Unless something unforeseen happens, I assure you of my promptness in the future.

May Ninteen Thirty-five be a year of greater progress, the awakening era of realization that we are all one in humanity, branches of one root, leaves of one tree, drops of one sea, and as such, to live in love and unity with each other and with all the people of the world, to glory not in ourself, but in our kind, and to love not only our native land, but the entire world.

Thus we will become the exponents of the great principles taught by The Eternal Tree, The Center of Divine Knowledge, our Great Master "Beha 'U'llah."

I call the attention of my good readers to the Article entitled "The Decapitation of the Seven Martyrs," which appears in this issue.

Indeed it is a testimonial which should impress upon our mind and conscience, the great tribute of the early Disciples; the noble souls and the advance believers in this movement, they who made the great sacrifice for the enlightenment and the progress of their fellow beings.

I am grateful to my dear friend, the Magyar-American Philosopher Poet, Count Gasper Bela Daruvary, for his regular contribution to this periodical. His exquisite and inspiring poems show indeed a great depth of understanding.

SHUA ULLAH BEHAI.

PEACE

IS IT possible for almost two billions of people of such widely differing ideas, upbringing, religions, traditions, race, color, etc., which compose this world, to live in harmony and peace, and give justice to one another?

A study of the history of the world, of each race, of each religion, of each country, and the conquests due to the greed of the more powerful countries, would lead almost anyone to say: "No, it cannot be—it is impossible. It is against human nature itself."

Yet the Bible does promise that there will be a thousand years of peace. So far this seems as though it were but a promise, and like most promises not to be kept. But is this one like that? No, for it was made by God, and, therefore, it shall come to pass and mankind cannot prevent its fulfillment! To prove that, it is only necessary to investigate if other promises or prophecies in the Bible have been fulfilled. To those students of the Bible who know the occurences of the past hundred years, the statement is correct, and they are looking forward to seeing the Most Great Peace really established upon this earth! Prophecies in *the Old Testament, written twenty-five hundred years ago, and in the* New Testament, nineteen hundred years ago, have been fulfilled to the letter, yes, to the last iota. Daniel even gives the date when this one thousand years of peace will begin.

What is the force that will push humanity into peace—peace so perfect that it can last one thousand years? Religion is the only force strong or powerful enough to accomplish this purpose!

Religion is a much misunderstood force—misunderstood by its devotees, as well as those who stand outside and scoff. True religion is not man-made as so many like to believe, but is direct from God, and God only. Our English word shows this in its derivation: Ligio, meaning tie, and re, back; together mean, the tie that binds us back; back to what? Back to our Creator, God. The purpose of true religion is to establish peace and unity with God, and with each other.

Some will say that religion is the cause of most of our wars—how can it be, also, the cause of peace? Religion is like unto a sharp sword. If carried and used by a madman and an ignoramous, certainly, it would cause trouble; but, if used by the strong arm of a sane and wise man, it would be the weapon of protection to the human family, to

A VOICE FROM THE EAST

A message to the people of understanding throughout the World.

THE Fountain head of knowledge said: "O different Creeds! Look forward unto agreement and be enlightened by the light of concord; for the sake of God assemble in a place and remove from amongst ye that which is the cause of dissension.

Whence came these rare jewels of wisdom? The speaker . . . who was He, and what was his object? Who are the different creeds, and what is it that must be removed, before mankind may hope to live in harmony?

A voice arose from the ancient fortified city of Akka, in Palestine. A voice of infinite wisdom and knowledge, patience and love for all mankind; our Master Beha 'U'llah. One who gave freely of his great understanding, with no object, save the elevation and progress of His fellowmen.

"O different creeds, which are the cause of dissension! Are they not the religious heads of the great nations, followed in kind by the heads of smaller nations? We have but to recall the events of the last World War. With our own eyes and ears, we observed and heard the enslavement, martyrdom and suffering of countless souls in all parts of this Globe, wrought in the name of the different creeds, by the religious leaders, who misguided the innocent followers and used the inspired teachings for their personal desires and aims, causing dissension amongst the people of the world, dividing the brothers of humanity, and as in the innumerable wars of the past, destroyed life and property, cities and nations.

Religious dissension is likened unto a blazing forest fire, which starts with a spark and ends, generally beyond control, destroying green and dead vegetation alike. To this the history of the world bears witness.

Altho each different creed teaches unity, accusing others of dissension and strife, if they would observe with the keen eye, and speak with the tongue of justice, they could but testify that now, as in the past ages, religious hatred is the foundation and cause of many unmentionable events.

The spiritual teachings, given to mankind through the inspired sages which are revealed for the purpose of enlightening the understanding and elevating the souls of humanity out of the mire of ignorance and superstition, became the whips of the leaders of the many creeds, whips which were used upon innocent, undeveloped and unlightened individuals, exploiting and oppressing the people who sincerely followed them. Paying dearly with their lives and fortunes. O! Religion, what atrocious crimes have been committed in thy name!

The result is here, as we observe today; humanity enmass has rebelled against all the religious creeds, understanding them only as a medium through which the leaders receive benefit, elevating their stations in life, fulfilling their desires and giving the right to rule over the oppressed masses.

Behold! to this great principle, "Religion without Clergy." Beha 'U'llah commanded that His teachings are our leaders, and we accept them literally without interpretation. Indeed by this command He released us from the bondage of the clergy.

In these days of fast material progress, modern scientific discoveries have proven to be of great service to the inhabitants of this world, humanity with its great unlimited power of thought, has also advanced greatly, imaginations become realities, and the hidden mysteries are no longer hidden to those who understand. Yet in this age of fast progress with such advance in human development, it is pitiful to observe that the so-called intellectual people belittle their true station, that divinely endowed individuals lack confidence and self-understanding.

Free souls, yet remaining enslaved, allowing themselves and others to be caught in the meshes of religious superstition, to be ruled over by a small group of hand picked leaders. O friends and brothers, withdraw from your deluded seclusion and become your noble selves. Arise with great energy and vigor and fly in the vast and unlimited space of freedom. Think, and allow not yourself or your brothers to become entangled in the cobwebs of imagination and religious intrigue.

The aforesaid tablet of our Great Master was revealed for the elevation of all mankind, yet it behooves those of us who are endeavoring to follow His commands to be the first to eliminate the cause of dissension and all practices which are in violation of His teachings. We are in truth all members of one family and brothers in humanity. Be friendly with one another, and consider no one your enemy, especially those noble souls who traveled with you in the Valley of Knowledge, in search of truth, and received the spiritual food from the Fountainhead of Knowledge.

Should anyone be unfriendly, befriend him, and with the language of love and kindness guide him and bid him come and share with you the unlimited fruit of knowledge which you have attained.

In many of His tablets Beha 'U'llah repeatedly said that His only object in enduring untold hardships and calamities was to be able to reveal from His great understanding the way to extinguish the fires of hatred and animosity and to bring unity and harmony amongst people of the earth. O friends: arise noble souls and fulfill His commands! Become the shining stars of the heaven of kindness and reflect as such upon all beings. Follow His footsteps, and with united efforts, using the weapons of His commands, endeavor to awaken and save your brothers in humanity from the ever renewed web of religious prejudice and its vicious corruption.

In this message I have no other motive but to awaken and elevate the thoughts of my brothers in humanity. THINK! my brothers; and may peace and happiness encompass you at all times.

GHUSNI AKBAR
January, 1935, Acre, Palestine. MOHAMMED ALI BEHAI.

I extend my humble gratitude to the chosen son of Beha 'U'llah Ghusni Akbar for his timely contribution to this periodical. Indeed, it is a great honor to publish his instructive messages.

The world knows little of the services which this great personage has rendered to the Behai cause, as he has always avoided publicity, detested notoriety and shunned self-glory.

For the enlightenment of my readers, I shall record hereunder one of his services of which I was fortunate in being an eye witness and a participant.

In the year eighteen eighty-nine, by the command of Beha 'U'llah, he journeyed to East India for the sole purpose of publishing some of the sacred Books; India being the only Oriental country in which printing presses were available at that time.

I was commanded to join him also, though in my teens. We traveled by steamship from Haifa to Port Said, remaining there a few days with the friends; then proceeded to Aden, and from there to Bombay.

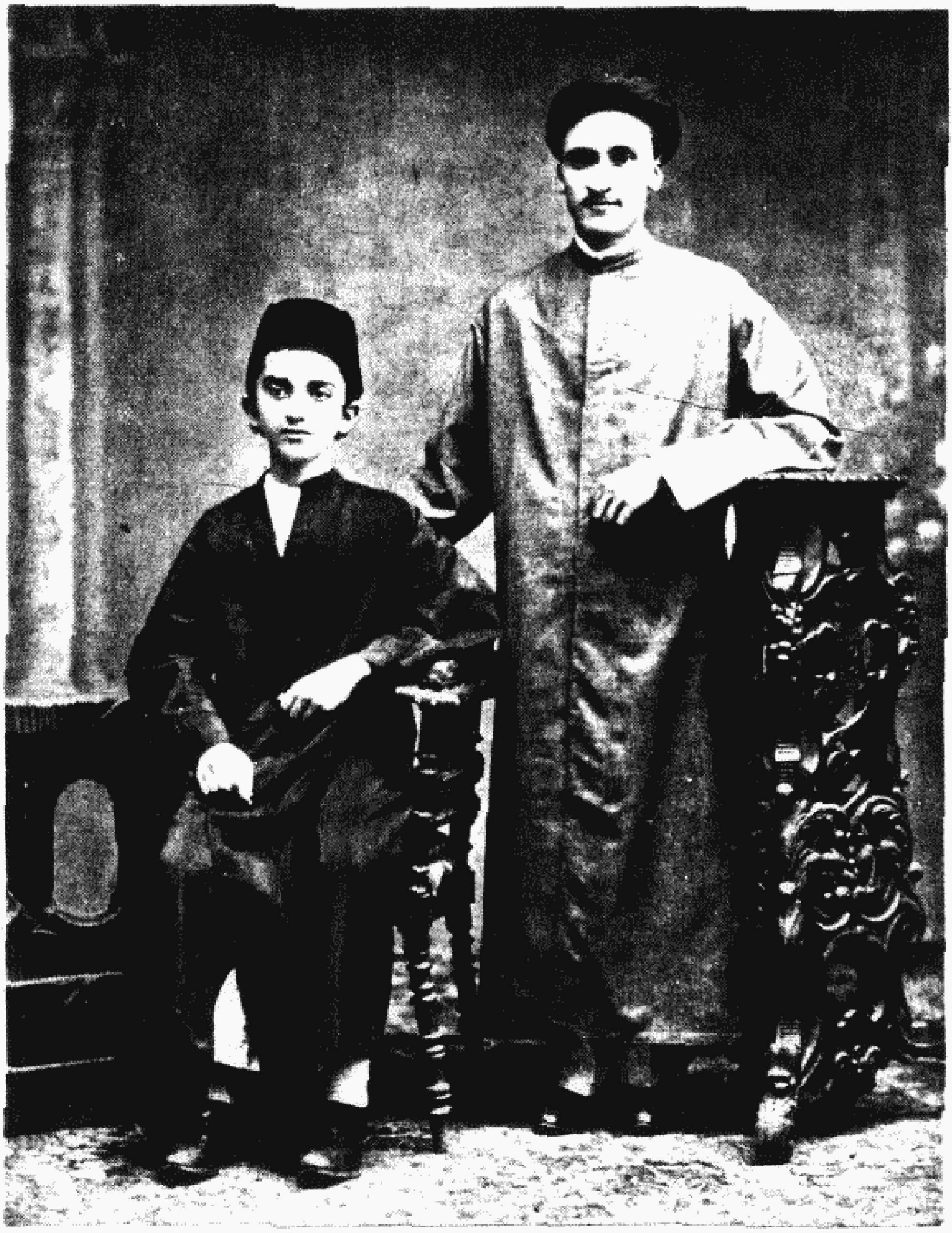
This being my first visit to the foreign lands, I was greatly impressed, especially with the customs, habits and the sincerity of the natives of India. We remained in Bombay over a year, during which time Ghusni Akbar succeeded in organizing a printing firm called "Naseri Press," and published five volumes of the teachings of Beha 'U'llah in the Persian and the Arabic languages.

After our return to Akka, copies of the said volumes were brought to the presence of Beha 'U'llah and received His approval.

Indeed, this was a great service to the cause, and deserves the gratitude of all the Behaists, for to this day, of which forty-four years have elapsed, these are the only outstanding volumes of the teachings of Beha 'U'llah ever published.

I hope to be able to present to my readers the Biography of this great personage in the near future.

EDITOR.



This portrait was taken in Bombay, India, A. D., 1890

Seated the Editor
SHUA ULLAH BEHAI

Standing
MIRZA HADI AFNAN, *who later became son- in-law of* HIS EXCELLENCY GHUSNI AZAM (**ABDUL BAHA**) *and so father of* SHOGHI EFFENDI, *of Haifa, Palestine*

QUESTIONS AND ANSWERS

Q WHAT is innate knowledge?

A. Inborn knowledge possessed by all the Sages.

Q. Did Beha 'U'llah possess innate knowledge?

A. Undoubtedly! His life teachings and His prophecies which came to pass proves His innate and divine knowledge.

Q. Who first announced this newest Atomic theory?

A. It was hinted at by Beha 'U'llah years before Science had discovered it. In the Book of Certainty, which was revealed by Beha 'U'llah in Bagdad, Mesopotamia, year 1862, He said "It has given to a drop the waves of a Sea and endowed a mote with the splendor of a Sun." In the Book of Ackdas, He said: "Think ye not that we have caused the laws to descend unto you, but rather we have opened the seal of the sealed Nectar by the finger of Might and Power. Ponder over this O thinkers."

Q. What is good and evil?

A. Everything in existence is good but can become evil through our actions. The power of speech is one of the faculties of man through which we know his innermost. Truth and lie both are considered speech and its creation was good but when misused, became evil. Fire produces heat, and it is very beneficial in our daily life, but dangerous when improperly used. Thorn is food to some animals, but may cause destruction when applied externally. Poison's Nature is destruction, but also beneficial when used properly.

Q. What is Heaven and Hell?

A. We contain both! When in the state of perfection and clear conscience, we are in Heaven, blessed with the mercy of the Creator; when in the state of imperfection and doubtful conscience, we are in Hell, a condition we have produced by our acts and deeds which are contrary to the laws of God and Nature.

Q. What was the Station of the "Bab?"

A. Elijah! The forerunner of He whom God shall manifest.

Q. What was the Station of "Beha 'U'llah"?

A. The Fulfiller! The Manifestation.

Q. Who was the Founder of the Behai Religion?

A. Beha 'U'llah. Who spent forty years in revealing tablets for the enlightenment of mankind. Invited all the rulers of the World, including the Pope, to come to the Kingdom of the Father. Completed His mission on earth and departed in 1892.

Q. When did the news of this progressive movement reach the Occident, and by whom?

A. By travelers and historians beginning 1850. Hereunder, I record a few names:

O. H. Wright and J. Perkin, German Oriental Society, Leipzig, A. D. 1851;
Lady Sheil, London, A. D., 1856;
Robert B. M. Binning, London, A. D., 1857;
The Bulletine de L'Academic Imperial, St. Petersburg, A. D., 1864;
M. de Count de Gabinean, Paris, A. D., 1865;
Dr. Jacob Edward Polak, Leipsic, A. D., 1865;
John Ussler, London, A. D., 1865;
Robert Grant Watson, London, A. D., 1866;
Herman Hambery, Pest, A. D., 1867;
Baron Alfred Von Kremer, Leipzig, A. D., 1868;
Dr. Herman Ethe, Berlin, A. D., 1872;
M. D. Gilbert, Journal Asiatigue, A. D., 1873;
John Piggot, London, A. D., 1874;
Lieut. Baron Max Von Phielman, London, A. D., 1875;
Baron Victor Rosen, St. Petersburg, A. D., 1877;
Lawrence Oliphant, Edinburgh and London, A. D., 1877;
M. Clement Huart, Paris, A. D., 1889;
Prof. Edward G. Browne, London, A. D., 1890.

Q. Who first brought this Message to the United States?

A. The late Dr. Ibrahim G. Kheiralla, D.A.D.D., was the first to introduce the teachings of "Beha 'U'llah," and founded the Society of Behaists in the United States of America, A. D., 1893.

NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

"My outward speaketh to my innermost, and my innermost to my outward, that there is no one else, in the kingdom, besides Me. But the people are in deep ignorance. Verily, the Branches, who branched from the Tree, are My fingerposts amidst My creatures, and My fragrances between heaven and earth. Do ye see, that there is a partner or an equal to God, your Lord? By the Lord of the worlds, No! Therefore, say ye not, that which God doth not permit, fear the Merciful, and be of those who reason."

BEHA 'U'LLAH.

From the Book of Heykel.

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FOREWORD

THE BEHAI FAITH has spread rapidly throughout the world, although less than a century since its birth.

The name of its founder, the last Sun of Reality, which appeared on the Horizon of the East "Beha 'U'llah is known all over the Globe, and its principles are gradually being practiced by individuals and nations.

The aim of this quarterly is to spread its teachings, and is presented to the readers absolutely free as "Truth ought not to be sold."

I extend my gratitude to the Librarians and readers for their encouraging letters and kind interest they have displayed, and hope that through our mutual efforts, we, the inhabitants of this world will, through greater understanding, live more in harmony with the plan of the Supreme Architect.

This Periodical can be secured from the principle libraries throughout the world. Should your home library be unable to supply you with a copy, please inform the Editor, sending your name and correct address, also the name of the library, and in due time you shall both receive a copy gratis.

I call the attention of my kind readers to the article entitled "The Experience of an Occidental Savant" which is reprinted from the works of the well-known historian, the late Professor Edward G. Browne, M. A. M. B., of the University of Cambridge, England, who was fortunate to pay his tribute to Beha 'U'llah in the year 1890.

I regret to disappoint my dear questioners, as shortage of space obliged me to eliminate its appearance in this issue. All questions received will be answered in the coming issue.

Your co-operation is urgently requested for the progress of the thoughts of mankind.

SHUA ULLAH BEHAI.

THE EXPERIENCE OF AN OCCIDENTAL SAVANT

(Reprinted from the works of the late Professor Edward G. Browne, M. A. M. B., of the University of Cambridge, England. Published—Year 1891)

WE ENTERED Acre towards sun-down on April 13th, and, wending our way through the fine bazaars, on the smooth stone pavement of which our horses' hoofs slipped as on ice, alighted at the house of a Christian merchant named Ibrahim Khuri, who accorded to us the usual hospitable reception. That same evening I sent a note to the Babi agent, which was brought back by the messenger unopened, with the disagreeable news that my mysterious correspondent had gone to Haifa with Beha's eldest son 'Abbas Efendi, (Abdul Baha.) This was most unwelcome information; for as Mr. Eyres was leaving the next day for Haifa, and I did not wish to trespass further on the hospitality of Ibrahim Khuri, it was absolutely essential that I should obtain help from the Babis in finding other quarters. Evidently there was nothing for it but to wait for the morrow and what it might bring forth.

Next morning I enquired if there was any representative of the absent agent who might be cognizant of his movements, and was conducted to a shop in the bazaar, where I found a tall handsome youth clothed entirely in white save for his red fez, from beneath which a mass of glossy black hair swept back behind his ears at the lower level of which it terminated. This youth, accosting me in Turkish, enquired first somewhat haughtily what might be my business. I answered him in Persian, whereat he appeared surprised; and, after hearing what I had to say, bade me follow him. He led me to a house situated near the seashore, at the door of which we were met by an old Persian with long grizzled hair and beard, whose scrutinizing gaze was rendered more rather than less formidable by an enormous pair of spectacles. This man, after conversing for a few moments with my guide in an under tone, led me into a large room devoid of all furniture save a sort of bench or divan which ran round its four sides. I had scarcely seated myself when another Persian, evidently superior in authority to the other two, entered and saluted me. He was a man of middle height and middle age, with a keen and not unpleasing countenance, whereof the lower part was concealed by a short crisp beard. After bidding me reseat myself (for I had, of course, risen on his entrance) and ordering his servant (for such, I discovered, was the old man who had met me at the door) to give me a cup of coffee, he proceeded to subject me to a most minute cross-

NINE BASIC BEHAI PRINCIPLES

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7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

* * *

"O people of Beha, consort with all the people of the world with joy and fragrance. If ye have a word of essence whereof others than you are devoid, communicate it in the language of love and kindness; if it be received and be effective, the object is attained; and if not, leave him to himself and deal not harshly with him, but pray for him. The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words and is as a horizon for the shining of the Sun of Wisdom and Knowledge.

"We command all people to embrace the Great Peace. It is the greatest means for the preservation of human beings. Let the rulers of different horizons hold fast to establish peace; it is the best cause for the happiness and prosperity of mankind."

BEHA 'U'LLAH.

BEHAI
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FOREWORD

GAZING with the eyes of intellect upon this planet earth, we will observe that all in existence testifies to the greatness of the Supreme Architect "God."

Each spark speaks of a sun, every atom contains a seed, and each green leaf represents the work of a mother plant.

The mineral Kingdom produces perfect specimens through slow process, the vegetable Kingdom produces perpetually each season and the animal Kingdom is productive also.

Behold! What are we the members of the human Kingdom producing?

We are gifted with a great power "mind," and through our thinking faculties we have progressed; Built and ruined empires, unfortunately not for the love of humanity, but for our selfish desires.

In each Cycle we had great Teachers who brought us the message of Truth, but the words of the Wise did not appeal to the masses, and they were herded to slaughter, by some iron-hand leader who through the spirit of Nationalism or religion fanaticism misguided the innocent individuals, and made them to follow him ignorantly and to take arms against their brothers in humanity.

History has repeated itself time and again and mankind has been the victim of circumstances each time.

With careful study of the life and teachings of the past Great Messengers, we will observe that each one had an object in His appearance and a Message to us.

Adam spoke of the Creation of the Universe and its beauties. Enock taught "Eternal Life." Noah saved humanity from the deluge of ignorance restoring it to the Ark of Knowledge. Moses saved the Israelite from Pharaoh. Buddha taught the Brotherhood of Man. Zaradust guided the Iranians to the Light of Truth. Jesus sacrificed His life for the sake of Unity amongst humanity. Mohammed saved the Arabs from Idolatry.

All of them bowed in reverence to the Supreme Governor of the Universe "God," and the essences of their teachings are the same, "Love of our Kind, better understanding of ourselves, Unity and Harmony of Mankind."

In the last century a Great Teacher appeared on the Horizon of the East, "Beha 'U'llah." He brought us the same message, only more useful for today "Truth is one though spoken in different tongues."

In the beginning of the Book of "Hidden Words" our Great Master Beha 'U'llah said, "This is that which hath descended from the Source of Majesty, through the tongue of power and strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit.

O Son of Spirit!

The first counsel is: Possess a good, a pure, and enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient, and without end.

O Son of Spirit!

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My bounty to thee and of My providence over thee; therefore, keep it ever before thy sight."

The pages of this Quarterly are covered with His Messages.

Indeed they are most useful today, a day in which the peace of the entire world is threatened.

I call the attention of my good readers to a Message, entitled "A Voice from the East," which is written by His eldest living son Ghusni Akbar Mohammed Ali Behai,, appearing in this issue.

I earnestly ask you to grant his sincere request, and pray in your own way for Universal Peace and better understanding amongst the children of man.

Trusting through our mutual efforts, humanity will realize that we are all members of one family regardless of race, language and habits, and there is more happiness in love and unity than in discord and enmity.

SHUA ULLAH BEHAI.

A VOICE FROM THE EAST

(A message to mankind)

MY BROTHERS in Humanity:

These are critical days in which the entire world is threatened with another conflict, socially, economically and politically.

The hearts of the individuals are filled with hatred towards one another through the spirit of Nationalism.

The sun of peace is covered with the clouds of preparedness for war.

The lamp of unity is dimmed, treaties violated, covenants broken, natural laws discarded, moral obligations forgotten and discord substituted for harmony.

I sincerely request every seeker of truth throughout the world, to pray in his own way, for Universal peace, and better understanding amongst the children of man.

Ponder over this message of our Great Master "Beha Ullah."

"Let justice be your army and your weapen reason, be characterized by forgiveness and virtue and do what induces happiness to those who are near to God."

"The Glory is not in loving yourselves but rather in loving your kind, the virtue is not for him who loves his native land, but rather for him who loves the World."

Humanity is in need of His instructive principles today more than ever.

Through their adoption and practice mankind will become better and live in greater happiness and harmony with one another.

Therefore, I invite you my brothers to come, search and study His wonderful teachings.

My entire Library, is at your command, which contains numerous unpublished volumes; still in manuscript form. An Ocean, full of pearls of Wisdom, to gain Knowledge from. A Universe full of shining stars, to be enlightened with.

In this invitation I have no object but your elevation, progress and happiness.

Hearken to my suggestion for the sake of truth.

November, 1935
Acre, Palestine

GHUSNI AKBAR.
Mohammed Ali Behai

THE DIVINE GIFT

WE THE CHILDREN OF A GOD, who in his divine dictum created this great universe, endowed mankind with a great gift, and a wisdom to recognize the sanctity of His philosophy often prompts one in moments of silent reverie as to whether we truly understand Diety's real purpose in this creation.

I as a humble disciple of God's teaching deplorably recognize the human errors and ommissions of His children and can only reiterate that to abide by His precepts, learning life's lesson from out the book of understanding, traveling the path of righteousness day by day, leads one in the direction of establishing an individual heavenly haven, wherein lies the capacity to render service to humanity, extend tender mercies to broken reeds, comfort those in grief and sorrow, uplift those that show a tendency to fall by the wayside, and advise those who lack understanding, so that their days to follow will be crowned with joy, and rewards from Him, the creator of all creation.

Therefore human souls lift your heads up high, purge your hearts of all antipathy, animosity, prejudice and greed, cleanse your minds with heavenly dew and establish the resolve that a life of paradise for you and your comrades is here, just awaiting acceptance. Try a good portion of God's prescription, consisting of a pure mind, tenderness, consideration, and a sincere love for all mankind.

You will find that the Supreme Message to be found in the teachings of all the great Master Teachers, throughout the ages, has been the divine attempt to open the mind and soul of man as to when, how, and in what dosage one is to take this prescription. Let me I pray, try to answer this question.

Having traveled the various roads and byways, through life's great experiences, partaken of the bitter cup of pain, sorrow, lust and animal desire; finding them all lacking in satisfaction, I at last turned to the divine intelligence, with which each and every human ego is endowed, and therein found solace and understanding. So be it that each and everyone must search within the precepts of one's self, for there and there alone will one find the answer.

I pray this message prove far reaching, and penetrate the hearts of those open to a true desire for truth and understanding. Untold peace and happiness await you, they are your divine birthright, for providence displays no partiality, and stands with open arms, awaiting all who wish to enter His hingdom of golden rewards. Qualify my brethren, prove your self worthy of the endowment of the greatest of all gifts, the power that makes a man, a Master. Whether he use this gift for good or ill, depends entirely upon himself, for use it he must, the "Gift of Creation," or better understood as the "Gift of Thought."

We are well aware of the fact that we all think, but how many are intelligently aware of controlled though. Few there are; unless through scientific study or divine revelation. Thought is the concrete expression of the divinity of man, for man only, has been given the power to create, through the Power of directed thought.

If we are to continue to exist, it can only be by retaining intelligent hold upon this central controlling principle in ourselves. To this end therefore our endeavors should be directed, otherwise all our studies will only lead us into a confused labyrinth of principles and counterprinciples, which will be considerably worse than the state of ignorant simplicity from which we started.

The central controlling principle of thought is Will. It is the Will that says "I Am," and therefore when the enlightened and directed Will shall have learned to identify itself perfectly with the limitless powers of knowledge, judgment and creative thought which are ever at its disposal, then we as individual souls or creative thought centers, will have attained the wholeness, and all limitations will have passed away forever, then and then only will we have attained the full use of our birthright.

Beha 'U'llah so beautifully expressed this great truth in His "Hidden Words."

"O Son of Spirit!

I have created thee rich: Why doth thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, powerful, mighty and supreme."

ROSA ELECTA GAZVINI.

HIS BELOVED GARDEN OF RIZWAN

(Reverently Dedicated to—GHUSNI AKBAR. the Venerable Mohammed Ali Behai.
Who is an inspiration to every true and faithful follower of BEHA 'U'LLAH.)

HERE 'NEATH the shining globes of apricot fruit
Hanging all golden mid their emerald leaves
I sit and dream my dream of other days
When I. a youth. aflamed with love of life
And all they offer, walked these garden paths
With joyous feet: heart tuned to loveliness
Of nature's harmonies. At dawn I rose
Ever to music of a myriad sounds.
Music of running water, singing of birds,
Of swaying lily-buds upon the breeze.

This morning I awakened with the sun,
But I am old that once was young, and since
My back is bent with years of labouring,
His glory had arisen o'er the hills;
Ere this beloved garden welcome thee
As one would welcome a beloved friend,
With glowing heart and smile of graciousness.
Alas! my friend, my Master walks no more
Within His Joneina; yet 'tis for His sake
And for the sake of Him my Master's friend
Whose earthly dusts rests near the Palace of Behja in peace.
But His Spirit still walks its loveliness;
That feeble hands still find some work to do,
And feeble feet still wander in its shade.

Thou dost not know the story, sir? Then thou
Art stranger in our land. But rest awhile
Beneath this mulberry and I will bring
Some bread and fruit with honey from the hive;
Wine of my Master's vintage such as He
Would offer thee as ever was His wont
When travellers came weary to His gate.

* * *

'Twas on a day in spring, like unto this,
Night three-score years ago. Upon the hills
Against dark glossy leaves, the myrtle tree
Bore the white scented wonder of her flowers,
As though foretelling her triumphant days
When at the great Feast of Ingathering
With joy she calls her sister trees to share
(Olive and walnut, willow and pomegranate)
In thanksgiving for our deliverance
From many years of exiled wandering.
My heart was singing and my feet were light
And swift to answer the beloved feet
Of Him my Father as He came
Across the brook beneath the bowery wreath.

Then I beheld His face all aglow
And from His great joy my heart tender grow,
I ran to Him with silent questioning,
For my poor lips were dumb before such joy of reasoning
That looked from out His eyes. At length He spoke:
"Go, GHUSNI AKBAR," He said, "within the house,
And with all haste bid thou my servants bring
Of all my wine cups the most precious ones,
Precious, thou know'st, since down the centuries
It comes from fathers' father. A treasure of treasuries."
I learned the news that He, my Master, will tonight
Eat of the Feast of Mahdy with those His friends
The ones whom He has chosen to Himself.

The cup He bade me bring was more than rare,
None other in the world like unto it,
So ancient was it, none could ever dare
Tell when was fashioned, nor who might engraved it.
For timeless time, the Lords of Kitabul-Ackdas
Had treasured it, and through the ages long
Held its beauty priceless. Some there are who say with power,

When Lucifer had fall'n by Michael's sword. A song
A stone of marvellous splendor fell from Paradise,
And from this stone, with song offering, o' might
Myriad Angels (ere the pride which circumscribed
Had seized that mighty spirit), man had made from that dearth
A vessel beautiful and full of light,
More meet for heaven's vintage than for earth's.

With trembling hands my Father took the cup,
Then left the garden, turning city-ward.
And all His bearing breathed a mystic beam
Of such splendour, till then, I had not seen
In my beloved Master. Sir, I cannot tell
To any ear the sadness which on that night fell
Night of that day on which we saw Him die.
But He, my Magyar friend, is Master of all
And conqueror of Death, since He is Beha 'U'llah!
For we who know Him hold Him in our hearts
Enshrined forever. E'en as once enshrined,
In the Palace of Joy. His Body laid on marble couch,
Brought thither by His friends for sacred burial,
Folded mid perfumed breath of Araby
Crushed from the hearts of roses and myrrh.
Then flamed the Great Awakening across mind's Arcady!
And Heaven and Earth flung wide her gates of His peace.

I am an old man now, and time has brought for me
Its many joys and mental sorrowings,
But at that First day dawning I was young
And up betimes: scarce were the birds astir on wings,
Only a distant twittered fluttering
Told of their presence. Overhead there swung
The red-tipped starlike flowers of incense trees,
And on the distant plains, like dancing girls
The scarlet, silken-clad anemones
Swayed on the music of the morning air.

Mid saffron crocuses and seame.
With beating heart attuned to nature's sway,
And singing her silent song, I went my way.
Suddenly, within my path, there came
An unseen presence, and about my head
The morning breeze seemed, in its mystic swing,
Like some pure pinion of an Angel's wing.

That is the story, friend, that He, the Glory of God
(For this we knew Him, now since our blind eyes
Were opened). Walked many years on this holy sod!
Manifesting unto many, teaching those of heavenly power
Whom He would bid to follow in His steps and love sublime,
And ordaining them to go forth throughout the world proud,
Proclaiming the good news of Brotherhood to all mankind,
And after He had taught them they all heaved a sigh,
For He left them, and about Him softly came.
A cloud that hid His beauty from their gaze,
As, watching, He ascended into beauteous Rizwan.

And dost thou marvel at my story, young bard?
Yet He, my friend, Ruler of Meshrickul-Azkar,
Because of it and of the truth convey
These many years long since He hath sailed away
To distant worlds to preach the living God
To those who sit in darkness and still clings to the sod.
And I, his son, servant, who again shall see
That form of love, and hear those eager steps
Amid the pure lilies in wondrous, eternal Rizwan.
Yet, since a greater love than mine hath need
Of Him, he who could but follow, leaving all:
His home, his friends, his wealth and heeding the call,
For, ere He went He called me to His side
And bade me tend this garden which He loved,
As I have ever tended it with joy for His holy cause,
Since now 'twas doubly precious in His eyes,
Precious with emeralds of a score of springs,
Precious with pearls of sacred memories. . .

—GASPAR BELA DARUVARY.

TABLET OF BEHA 'U'LLAH TO NAPOLEON III KING OF FRANCE

O KING OF PARIS! Tell the priest not to ring the bells. By God, the True One! The Most Glorious Bell hath appeared on the Temple of the Most Great Name, and the fingers of the will of Thy Lord, the High, the Supreme, ring it in the World of Eternal Power (Jeberutu'l-Baka) through His Most Spendid Name (Ismuhu'l-Abha): thus have the most mighty signs of thy Lord descended once more, that thou mayest arise to commemorate God, the Creator of the earth and the Heaven. . . . We have sent one whom we have strengthened with the Holy Spirit that he may give you tidings of this Light which hath shone forth from the horizon of the Will of your Lord, the Exalted, the Most Splendid, and whose effects have appeared in the West, that ye may turn unto Him in this day. . . . Arise amongst the servants (of God) in My Name and say. 'O people of the Earth advance toward Him, who hath advanced toward you, for verily He is the Face of God (Wajhu'llah) amongst you, and His Evidence in your midst, and His Proof unto you. . . . This is that *whereof the Spirit gave you tidings when He brought the truth, and* the Jewish doctors opposed Him, until they committed that whereat the Holy Spirit lamented. . . . Say, O concourse of monks! Do not withdraw yourselves in churches and sanctuaries; come forth (thence) by my permission, then occupy yourselves with that whereby your souls shall be profited, and the souls of mankind. . . He who cleaveth to the house is indeed as one dead; it is meet for man that he should produce whereby (other) beings shall profit; and he who hath no fruit is fit for the Fire. . . . Verily, O King, we heard from thee a word which thou didst speak when the King of Russia asked thee concerning what was settled as to the order of war: verily thy Lord is Wise and Informed. Thou didst say, 'I was asleep in my bed (when) the cry of the servants (of God) who were wronged, even till they were drowned in the Black Sea, awoke me.' Thus did we hear, and God is the Witness of what I say. Thou canst witness that it was not (their) cry, but (thine own) lust (of war) which awoke thee, inasmuch as we tried thee and found thee afar off. . . Hadst thou been the speaker of that speech, thou wouldst not have cast the book of God behind thy back when it was sent unto thee on the part of one Mighty and Wise. Verily we tried thee therewith, and did not find thee in that state whereto thou didst pretend: arise and make reparation for what has passed away from thee. The world shall perish, and what thou hast, and the Kingdom remains to God, thy Lord, and the Lord of thy fathers who were of yore. . . . BECAUSE OF WHAT THOU HAST DONE AFFAIRS SHALL BE CHANGED IN THY KINGDOM, AND EMPIRE SHALL DEPART FROM THINE HANDS, AS A PUNISHMENT FOR THINE ACTION: then shalt thou find thyself in manifest loss, and commotion shall seize the people there, unless thou arisest to assist in this matter, and followest the Spirit in this Straight Way. THY GLORY HATH MADE THEE PROUD: BY MY LIFE! VERILY IT SHALL NOT ENDURE, BUT SHALL PASS AWAY, UNLESS THOU TAKEST HOLD OF THIS FIRM ROPE. WE HAVE SEEN HUMILIATION HASTENING AFTER THEE, WHILE THOU ART OF THOSE THAT SLEEP."

TABLET OF BEHA 'U'LLAH TO ALEXANDER II EMPEROR OF RUSSIA

O KING OF RUSSIA! Hear the voice of God, the most Holy King! Then advance unto Paradise (which is) the place wherein abideth He who is named with the Most Comely Names amongst the most high assembly, and in the Kingdom of Creation by the name of God, the Splendid, the Most Splendid (Allahu'l-Bahiyyu'l-Abha): beware lest thy desires prevent thee from turning towards the Face of thy Lord, the Merciful, the Clement. . . . One of thine Ambassadors did assist me when I was in prison, in chains and fetters. Therefore hath God decreed unto thee a station which the knowledge of no one comprehendeth, save He only. Beware lest thou change this lofty station; verily thy Lord is able to do whatsoever He willeth: He cancelleth what He pleaseth and confirmeth what He pleaseth, and with Him is the knowledge of all things in a Preserved Tablet. . . . Be not of those who used to call upon Him by a Name amongst His Names, and when the Named One came, they denied Him, and turned away from Him, until they pronounced sentence against him with evident injustice. Look, then, and remember the days wherein came he Spirit, and Herod gave judgment against Him; God hath helped he Spirit with the hosts of the Unseen."

LIFE'S JOURNEY

FROM *time* immemorial mankind has been eager for the answer to the three great questions? Whence we came, why we are here, and where we are going?

Numerous articles have been written on this subject by Philosophers, Scientists and Theologians, explaining the line of thought they have been reared in, and each article varies considerably from another.

To the people of intellect the answer is clear, though a difficult problem to solve to the satisfaction of the individual mind.

I choose the study of the second question first, as it is more visible to our vision, why we are here?

To answer this great question, we must know ourselves, know the globe on which we reside, are we created in the image of the Creator, or evolved from the lower Kingdom?

What is the visible and the invisible in man, and his duties while here?

We are gifted with a great power "Mind," but unfortunately we know little of its use. Our occupation, social life, and recreations have been great barriers to our thinking faculties. In occupation we are part of the machinery, in social life often we are obliged to practice hypocracy, and the major part of our recreation is wasted in public amusement places, gazing for hours upon the screen and absorbing fabricated events reproducing heroes, lovers, murderers, and so on.

To solve the aforesaid problem, we must first learn to think and to understand the object of our coming here.

Do we know ourselves? Nay! How can we, when we have no time to think.

Are we the image of the Creator? This is our conception, as we do not observe anything in existence better than ourselves, therefore we imagine that we are His image.

We have *misinterpreted the explanattion of the Holy Books.* We should be His image in attributes, to be upright, kind, just, obedient, peaceful, loving, generous, charitable and to follow the footsteps of the past Sages, the clear and shining mirrors which the light of Truth and Reality reflected unto them. Those who sacrificed their lives for our progress and enlightenment.

Indeed we should glory more in this, than to consider ourselves His image in body.

Did we evolve from the lower Kingdom? Our body is composed from the elements of the earth, from the earth we came and to it we shall go. The law of evolution has been grossly misrepresented and misunderstood. True, we go through evolution in our life, we evolve from atom to child, from childhood to manhood, from darkness to light, from ignorance to intelligence.

Every change is evolution, each step of progress is evolution, and each new invention is the manifestation of evolution.

We direct our thoughts to man and the globe on which he resides, this human machinery composed of the elements of the earth, wonderfully erected, and vested with unlimited power which enables him to become superior to all in existence.

Mother earth under his command, co-operating with him constantly, assisting him silently and producing for him perpetually his needs in life.

With the products of the earth he secures nourishment, which supplies blood to his veins, causing him to grow to manhood. Thus kind mother earth, provides for man all his desires without complaint or expectations of gratitude, carries the burden of our weight and accepts all we deposit in her: What a faithful Mother!

From her surface provides for us livelihood, from her depth give us treasures and in spite of all our abusive actions, her heart is ever open, that we may dig deeper and deeper and gain more from her innermost.

Man through his great invisible power "Mind" hath progressed from the stone age to the age of steel.

His marvelous discoveries shortened communications and destinations. He hath harnessed the waters producing power called electricity to gain heat, strength, light, etc. Substituted autos for horse and carriages, improved the roads for travel and built more substantial homes for his protection and comfort. Conquered diseases and through scientific researches, learned more of the globe on which he resides.

The aforesaid progress is the production of the power of thinking, the more we think, the more we learn, the more we advance.

This powerful human machine with all his glory and might, when his time is ended on this earth and the call of the beyond reaches his ears, he must obey and leave all behind, departing in the same manner which he came, free from all earthly possessions, destitute, friendless, motionless, he hath no need for home, clothing, light, heat, food, etc., and in a short duration of time he will become part of the earth, forgotten by all. If he has accumulated wealth, his off-springs and relatives, will share and enjoy the same, or will have a long litigation over his estate usually ending with bitter memories of the dear one who hath gone.

Billions of humanity hath come and gone, and how many of them are mentioned on the pages of history.

Was this the object of his coming here? To grow, to toil, to accumulate and to leave to others and go? Indeed nay! Doubtless there are other motives for his coming.

To search the reason for his presence, we will turn back the pages of history and study the teachings of the past great Sages and scientific writers.

Thus we will discover two branches of teachings, one who claimeth the existence of a soul which occupies this human form, coming from a beginning which hath no beginning and remaining to the end which has no end "Eternal Life," as taught by the Great Teachers, Enoch, Zaradusht, Buddha, Jesus, Mohammed and Beha 'U'llah, who believed in God, the Supreme Governor, the Creator, the Originator, and who foretold events which came to pass.

The great personages that sacrificed their lives for the progress and enlightenment of mankind.

The other branch the materialists who believe from earth we come and to earth we go, denying the existence of a soul and contented with the theory of evolution and slow growth, as Darwin, Voltaire, etc.

Studying the two branches of teachings, we will observe that both confess to the existence of an originator and a beginner and agree to the oneness and singleness of that origin. The first Atom, the Supreme Architect of the Universe, Jahova, Everlasting Father, Supreme Gover nor, the Mighty "God."

Every individual is free to think as he wishes and to take the branch he desires for his salvation, but in conclusion my dear readers, I choose to follow the footsteps of the Inspired Teachers and fully believe that we are a soul and a noble one, coming to this school of learning "the Globe." To study, to learn, to go through experiences and thus to be prepared for the journey to the "Everlasting Existence," and rest in the World of harmony, love, peace and happiness, "Eternal Life."

Beha 'U'llah! Glory be to Him, said: "In answer to thy question regarding the soul and its immortality: Know thou, that it ascendeth after death until it cometh to the presence of God, clothed in a temple which the centuries and ages cannot change, neither can the events of the universe nor its modifications. It will exist eternally inasmuch as the Kingdom of God, His Authority, His Might and His Power are eternal. Through that soul the evidences of God and His attributes shall be manifested, especially His providence and His Benevolence. The pen cannot name this station or describe its greatness and its sublimity. Then, the hand of Bounty will bring it (the soul) to an incomprehensible position the like of which is incomparable in the contingent world."

"Blessed is the soul which leaveth the body purified from the misdeeds of the world. It shall move in the atmosphere of the Will of its Lord and enter into the highest heaven, where it shall be guided by the van-guards of the Highest Paradise visiting round. It shall associate with the prophets of God and His Saints, speak with them and relate to them what had befallen it, (while on earth), in the cause of God, the Lord of the Worlds. If one could realize what was ordained to him in the realms of God, at once he would burn with the fire of desire to go to that most fortified, most high, holiest and most glorious abode."

"Concerning the immortality of the soul, this Oppressed One beareth witness that it is immortal. Regarding its status, this cannot be explained, and it is not meet to be mentioned save to a certain extent The prophets and apostles came for the guidance of the people of the Earth, to the right path of God. Their purpose was the education and development of the people, that they may be, at the time of their ascension, holy, sanctified and abstracted, so as to be fitted for reaching the Supreme Station. By the Life of God, the truth is, the glory of these souls is the cause for the development of the people and the high positions of the nations. They are the cause of the existence and the greatest motive for the manifestations and sciences of the world. For them the clouds give rain and the earth brings forth its increase."

"There is not a thing existing without a cause, a motive and a beginning; and the greatest cause was and shall be the consecrated souls. The difference between this world and the world to come, is like unto he difference between the foetal life and this life."

"After the ascension, the soul cometh to the Presence of God clothed n a garment suited for eternal life and fitted for those realms. This verlasting existence of the soul is in time and is not self subsisting xistence, because it was preceded by a cause. The self everlasting existnce is not preceded by a cause, therefore, it belongs only to God, glory e to Him. Blessed are those who know."

SHUA ULLAH BEHAI.

QUESTIONS AND ANSWERS

Q "Religion without clergy," then who will be our leader?

A. Beha 'U'llah commanded, that His teachings are our leaders, we should study and be guided by them, also to pray individually and not in congregation. Thus He freed us from the clutches of the clergy. In the Book of Ackdas, He said, "If ye differ in a matter, bring it to God, so long as the Sun is shining from the Horizon of this heaven; but when He sets, bring it to what He uttered, verily it suffices the worlds."

Q. Is there need of an interpreter for the Utterances of Beha 'U'llah?

A. No! His Utterances are very clear to comprehend and He prohibited their interpretation.

In the Book of Ackdas He said, "He whosoever interpreteth what are descended from the heaven of revelations differently from its apparent meaning is of those who changed the Supreme Word of God, and is considered one of those who are written as loosers in the Manifest Book."

Q. Beha 'U'llah passed unto entirety in 1892. How many sons survived Him?

A. Four! The eldest Ghusni Azam, The Greatest branch, Abbas (Abdul Baha), The second Ghusni Akbar, The Mightiest branch Mohammed Ali Behai, The third Zia Ullah and the fourth Badi Ullah.

Q. How many of His sons are living today?

A. Two! The Second son Ghusni Akbar, the Mightiest branch Mohammed Ali Behai and the fourth son, Badi Ullah, both residing at Acre Palestine.

Q. During the life of Beha 'U'llah on earth, what was the duties of His sons?

A. During Beha 'Ullah's exile at the fortress of Acre, His eldest son Ghusni Azam Abbas (Abdul Baha) was assigned to the entertainments of the government officials and outer circle visitors. His second son Ghusni Akbar Mohammed Ali Behai; was assigned to the entertainments of the inner circle, pilgrims, inscriber of Beha 'U'llah's Utterances and promulagator of His teachings throughout the world, especially Persia. Today he is the possessor of the seals of Beha 'U'llah and His *complete teachings. In the latter years His two younger sons,* Zia Ullah and Badi Ullah, served as inscribers of His Utterances also.

Q. In what tongue Beha 'U'llah revealed his Utterances?

A. *In the Persian and the Arabic Languages.*

Q. How many volumes of His Utterances have been published, when, and where?

A. *Five volumes were published in Bombay, India, 1889-1890* A. D.

Q. By whom?

A. By the commands of Beha 'U'llah, His second son Ghusni Akbar Mohammed Ali Behai, made a journey to Bombay, India and succeeded in publishing the same. For details please consult Behai Quarterly, First Quarter 1935, page fourteen.

Q. What is the significance of the word branch applied to the sons of Beha 'U'llah?

A. Beha 'U'llah called Himself a Tree and His sons branches of the tree.

Q. What are the stations of His sons, the branches?

A. The following Tablets revealed by Beha 'U'llah answers your question:

"The Branches who are branched from the Sadret (Tree of Life), are my fingerposts amongst my Creatures, and my fragrance between heaven and earth. Have ye ever seen a companion or an equal to God: *your Lord? By the Lord of the Whole Worlds, No! Then speak not* of that which God did not permit, but rather fear the merciful and be of those who reason."

"O people, hold after my departure, to the branches who were branched from this Ancient Root. For by them the fragrance of my garment shall be diffused throughout the World, but no one can attain it, save every upright seeker."

"O my brothers, we command you and your children and those who re upon earth, never to resist my branches, nor do what will grieve hem. They have the Supreme position and the highest rank amongst 'ou.

Fear ye God and be not of those who are unjust."

"HIDDEN WORDS"

(From the Arabic)
(Revealed by Beha 'U'llah)
(Continued from the last issue)

O Son of Existence!

Be not engrossed with this world, for with fire We test the gold and with gold We try the servants.

O Son of Man!

Thou desirest gold, and We desire thy separation from it. Thou hast realized therein the riches of thyself, while I realize thy wealth to consist in thy freedom from it. By My Life! This is My knowledge, while that is thine imagining; how can My thought agree with thine?

O Son of Man!

Distribute My possessions among My poor, that in Heaven thou mayest receive from the boundless treasures of Glory and from the stores of eternal bliss. But by My Life! The sacrifice of the spirit is more glorious, couldst thou see with Mine eye.

O Son of Humanity!

Thy temple of being is My throne. Purge it of everything, that I may descend therein to reign over it.

O Son of Existence!

Thy heart is My home; purify it for My descent; Thy spirit is My outlook; prepare it for My manifestation.

O Son of Man!

Put thy hand into My treasury; then will I lift My Head radiant above thy treasures.

O Son of Man!

Ascend to My heaven that thou mayest drink of the pure Wine which has no likeness—from the Chalice of everlasting Glory.

O Son of Man!

Days have passed by thee, and thou hast occupied thyself with thy fanciful imaginations. How long wilt thou thus sleep upon thy bed? Lift up thy head from slumber, for the Sun has climbed to the zenith, that He may illumine thee with Lights of Beauty.

NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

* * *

O Son of Spirit!

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My bounty to thee and of My providence over thee; therefore, keep it ever before thy sight. BEHA 'U'LLAH.

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FOREWORD

ADVANCED *humanity is eagerly seeking* Universal Peace and good will amongst mankind. The hearts are filled with the spirit of brotherly love, longing for lasting peace. Every individual who lost a spouse, a father, a son or a dear one during the last World War is a soldier of peace and bitterly opposed to future conflicts. The progressive young generation is awakening *and* unanimously revolting against future wars. The leaders of the world *should realize* the importance of this universal desire and use their efforts to bring lasting peace!

Behold! What became of the Egyptian, Persian, Roman, Macedonian, Babylonian and other great empires? The earth absorbed them all. Their empires doomed and palaces ruined. A Persian Philosopher Poet said, "Gaze with the eyes of recollection upon the palace of King Kasra, the cobwebs replaced the golden draperies and the Owl is a lone *musician.*"

This earth is given to us to live on it in peace and happiness, to produce from it our livelihood, to enjoy what nature has provided for us and not to commercialize and colonize it.

The duration of our life on this earth is limited and sooner or later we will be absorbed by it whether we are seated on the throne of Gold and Glory or a ragged carpet.

Blessed is he who departs from this earth with clear conscience and unstained hands.

Blessed is he who leaves behind a monument of good acts and deeds.

Blessed is he who shepherds the human flock to the pasture of Knowledge and the pond of truth.

Blessed is he who sheltered the unfortunates under the dome of glory and served them with spiritual food. *Blessed is he who crowned* his head with the crown of justice, adorned his temple with the garment of Kindness. Blessed is he who occupied the throne of love and devoted his life to the service of his Kind.

Blessed is he who performed his duties to mankind and helped the needy generously.

The Glory of the Most Splendor shall be with him for ever and ever.

SHUA ULLAH BEHAI.

THE GLAD TIDINGS

Revealed by Beha 'U'llah

Translated by Ali Kuli Khan

THIS is the Voice of EL-ABHA, which is being raised from the Supreme Horizon, in the Prison Acca!

He is the Declarer, the Knower, the Omniscient!

God testifies and the Appearance of His Names and Attributes bears witness that, by the raising of the Voice and by the Exalted Word, it has been (our) aim that the ears of the people of the world should be purified through the Kawther (spring) of Divine Utterance from false narrations and be prepared to harken unto the blessed, pure, exalted Word which hath appeared from the treasury of the Knowledge of the Maker of Heaven and Creator of Names. Blessed are those who are just!

O, people of the earth!

THE FIRST GLAD TIDINGS

which is conferred in this Most Great Manifestation on all the people of the world, from the "Mother-Book," is the abolishing of the decree of religious warfare from the Book. Exalted is the Beneficent One, the Possessor of Great Bounty—the One through whom the door of Grace is opened before all in the Heaven and earth!

THE SECOND GLAD TIDINGS:

It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with (the people of) all religions with joy and fragrance! Thus hath the Orb of Permission and Desire shone forth from the horizon of the Heaven of the Command of God, the Lord of the creatures!

THE THIRD GLAD TIDINGS

is the study of various languages. This command hath formerly flowed from the Supreme Pen. Their Majesties, the Kings—May God assist them—or the Counsellors of the earth must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein, in all the schools of the world; and the same must be done in respect to writing also. In such case the earth will be considered as one. Blessed is he who heareth the Voice and fulfilleth that which is commanded on the part of God, the Lord of the Great Throne!

AM I A BEHAI?

(A Reminiscence to the Behaists Throughout the World)

A BEHAI should study the teachings of our Great Master Beha 'U'llah with a broad mind, reason, care and judgement, gaining the Knowledge contained there in thorough diligent reading, without the assistance of an explanator or interpreter. Thus one should testify to the oneness and singleness of the Supreme Ruler of the Universe, "God." Obey the Divine Laws. Revere the past Great Messengers. Become an advocate of a Universal language, Universal religion, Universal tribunal and Universal peace. Believe in the oneness of mankind, equality of all races and sex. Invest himself with the garment of faithfullness, truthfullness and trustfullness. Respect the laws of the land in which he resides.

Adorn himself with the ornament of justice, obedience, charity, kindness, forgiveness and serve his fellow-beings to the best of his ability. Divest himself from religious prejudice, considering mankind leaves of one tree, and drops of one sea. He should think and free himself from the clutches of religious leaders and avoid the rebirth of Papacy amidst us.

Should know himself and with complete confidence promulgate the teachings in the language of love and kindness, sowing the seeds of unity in the hearts of humanity.

Beha 'U'llah, "Glory be to Him," said:

"Be thou a giver while thou are wealthy and grateful when thou art poor. Be thou trustworthy when thou are entrusted and face the comers with a welcome smile. Be thou a treasure to the poor, an adviser to the rich, an answerer to the seeker, a fulfiller to the promise, and faithful in every respect.

"Be thou silent when thou art amidst the crowds, and let thy judgment be just. Be submissive to thy fellowman and a light in the midst of darkness. Be thou a comfort to the sorrowful and sweet sea to the thirsty. Be thou a shelter to the distressed, a help, an assistant, and a support to the oppressed. In piety let thy actions be performed, and be a home to the stranger. Be a healer to the sick, a fort to the refugee, a sight to the blind, and a path to those who are led astray. Be thou the beauty of the face of Truth, an ornament to the temple of faithfulness, a throne to the house of temperance, a spirit to the body of the world, a flag to the hosts of justice and a map to the horizon of goodness. Be thou a fertilizer to the good soil, a star to the heaven of bounty, a crown to the head of wisdom, a brilliancy to the forehead of time, and a sweet fruit to the tree of obedience.

* * *

"O people, help My chosen ones who rise up to commemorate Me amidst My creatures and elevate My Word in My Kingdom. They are the stars of the Heaven of My Providence and the lamps of My Guidance to all the people of creation.

"Whosoever teacheth contrary to what was revealedt in My Tablets is not of Me. Beware, lest ye follow every wicked claimant.

"The Tablets are adorned by the beautiful ornament of the Seal of the Breaker of Dawns. Who speaketh amidst heavens and earths. Hold fast to My safe girdle and to the rope of My straight and firm command.

* * *

"Adorn your heads with the crown of faithfulness and fidelity, your hearts with the veil of piety, your tongues with uttering the pure truth, and your bodies with ornaments of moralities. All these be the properties of mankind, were ye of those who perceive.

* * *

"Whosoever becometh angry with you, treat him with kindness and when someone shall reprove you retaliate not, but leave him alone and rely upon God, the Punisher, the Just, the Powerful.

* * *

"Blessed is he who adorneth himself with the beautiful garment of morals and manners. Indeed, he is of those who helped their God with pure and good action.

"Build up the places of God and His countries, and commemorate Him thereat with the songs of the Cherubim. Verily, the hearts are built up by tongues, as houses and cities are built by hands and other means. On Our part, We have ordained for everything special means unto which, ye should hold fast, depending upon the All-Knowing, the All-Wise."

Humbly I request every beloved true Behai to think and face the mirror of reality with the vision of investigation, answering this question.

Am I a Behai?

SHUA ULLAH BEHAI.

dor" and the "Voice" (revealed) in the Sinaitic Tree for the Son of Imran (Moses).

Praises be to God! It was supposed that at the Manifestation of God (the people's) knowledge had waxed perfect and mature, and had reached the furthermost end. Now it has become evident that knowledge has decreased among the deniers, and has remained immature.

O Ali! They refuse to accept from the Tree of Being that which they acepted from the Tree of Sinai! Say: O people of Beyan! Speak not after the self and desire! Most of the peoples of the world confess the blessed Word which has proceeded from the Tree (the Manifestation). By the Life of God, were it not for the mention of "Divinity" made by the Precursor (the BAB), this Oppressed One would not have spoken in that which is the cause of distraction and destruction of the ignorant.

In the beginning of the Beyan, He (the BAB) says in description of "He-whom-God-shall-manifest:" "Verily, He is the One who shall utter in all grades—'VERILY, I AM GOD. THERE IS NO GOD BUT ME, THE LORD OF ALL THINGS, AND ALL BESIDES ME IS CREATED BY ME! O YE, MY CREATURES! YE ARE TO WORSHIP ME'." Likewise, in another place, in speaking of "He-whom-God-shall-manifest," He says: "Verily, I (the BAB) am the first one of those who worship Him."

Now, man must reflect upon the "Worshipper" (the BAB), and the "Worshipped One" (BEHA'U'LLAH); perchance the people of the earth may attain to a drop of the Sea of Knowledge, and comprehend the Station of this Manifestation. Verily, He hath appeared, and hath spoken in Truth. Blessed is he who confesses and acknowledges, and woe unto every remote denier!

O ye concourse of the earth! Hearken to the Voice of the Sadrat, the Shade of which hath encompassed the loftiest positions of the world; and be not of the tyrants of the earth who denied the Manifestation of God and His Power, and renounced His Bounty. Are they not of the contemptible, in the Book of God, the Lord of the creatures?

Glory, shining from the Heaven of My Providence, be upon thee, and upon him who is with thee and hearkens to thy saying in the Cause of God, the Mighty, the Praiseworthy!

BRIEF BEHAI HISTORY

IN the year 1844 A.D. a young man appeared in Iran (Persia) whose name was, Ali Mohammed, but as he claimed to be the gate of Knowledge, he was called "Bab" (gate) and his followers "Babists."

He declared himself to be the one whose appearance was expected by Islam called "Mahdi" and his great mission was the glad-tidings of the coming of the greatest manifestation on Earth.

He mentioned Him in his utterances with supreme deference just as John the Baptist spoke of the appearance of Jesus. Although he claimed the highest state of Spiritualities, yet he considered himself naught and a humble servant in comparison with the appearance of He who in God shall manifest "The Glory of God."

The message of the Bab awakened the minds of the Persians and thousands of learned people became his followers. This arose the anger of the Islam Theologians and fearing the loss of their leadership, they labored with all their might against this progressive new movement which was spreading rapidly throughout the land. Finally they succeeded in inducing the government to arrest the Bab and his devoted secretary and place them in prison, then suspended them both on a pole in the middle of the Square in the City of Tabriz, province of Azerbayajan and riddled their chests with hundreds of bullets.[1] This unfortunate event took place in the year 1850 A.D.

Beha 'U'llah "The Glory of God" of whom the Bab had spoken was born November 12, 1817 A.D. in the City of Teheran, the present Capitol of Iran (Persia). His name was Hosein Ali afterwards Beha 'U'llah. When the Bab proclaimed himself the new teacher his message appealed to Beha 'U'llah and He became an active worker in the new cause and a prominent figure amongst the Babists. After the Bab was put to death, through the influence of the same agitating group, Beha 'U'llah was arrested in the outskirts of Teheran, brought to the city and placed in a dungeon for the period of four months. Then through the protest of the Rusisan Ambassador, he was released but was requested to leave his native land.

By mutual agreement between Russia, Turkey and Persia he was sent to Bagdad, Mesopotamia, then Turkish possession. Beha 'U'llah resided in Bagdad nearly twelve years, while there he secluded himself in the mountains of Soleimania and for two years his whereabouts were unknown to all. After his return from seclusion, Beha 'U'llah proclaimed himself to be the promised one of whom the Bab had spoken *"He whom God shall Manifest."* The Glory of God. This proclamation renewed the movement and under his gracious leadership the cause progressed in spite of persecutions, and ever since the followers of this religion are called Behaists.

Beha 'U'llah devoted forty years of his life in uttering verses and revealing Tablets for the progress of his fellow men. In chain and exile he sent Epistles to all the Rulers of the world, including the Pope of Rome inviting them to come to the Kingdom of the Father. He suffered hardship, calamity and banishment to bring us from the darkness of ignorance to the light of knowledge.

Through the influence of the Ambassador of Iran (Persia) to the Ottoman Court, Beha 'U'llah was requested to come to Istambul, then capitol of Turkey and from there was sent to Adrianapolis where he remained five years. He was then banished to the Prison of the Fortress of Acre residing there twenty-five years.

Completing his mission on earth he departed unto Eternity on May 28, 1892 A.D.

Beha 'U'llah in his will entitled the Book of My Covenant (Ketabi Ahdi) appointed two of his sons leaders after him, both occupying the same position one after the other. His eldest son the greatest Branch Abbas (Abdul Baha) who passed away in 1921 and his second son, the mightiest branch, Mohammed Ali Behai, who is living and resides at Acre, Palestine.

This great personage, the eldest living son of Beha 'U'llah, is the head of the Society of Behaists throughout the world and the legal spiritual leader of all the Behai Organizations according to the aforesaid will of Beha 'U'llah.

He was reared in the bosom of Beha 'U'llah and served him faithfully to the last, as inscriber of his utterances and promulgator of his teachings. He is the chosen son and received the highest honors by Beha 'U'llah.

Hereunder is the translation of a Tablet written to him by the Supreme pen of Beha 'U'llah, which showers upon him the highest honors and love.

"THE GREATEST, THE MOST GLORIOUS"

"O MY GOD! Verily this is a branch, who has branched from the firm and lofty tree of they singleness and oneness. Thou seest him O my God gazing unto Thee, and holding fast to the rope of Thy Bounty. Therefore keep him in the shadow of Thy mercy. Thou knoweth, O my God, that I desire him, as Thou hast desired him, and I have chosen him as Thou hast chosen him. Therefore assist him with the hosts of earth and heaven, and help, O my God, whosoever helpeth him, chose whosoever choseth him and assist whosoever cometh to him. Then forsake whosoever denieth him and desireth him not. O my Lord! Thou seest that while inspired, my pen moveth tho my limbs tremble. I ask thee by my longing for Thy love and my anxiety to manifest Thy cause, to ordain for him, and to those who love him, what Thou has destined for Thy messengers and the faithful of Thy Divine Inspiration. Verily Thou art God, The All Powerful, The Omnipoent.

HE IS THE GREATEST

"O my God, assist the Mightiest Branch (Ghusni Akbar) in Thy remembrance and Thy praise. Then cause to flow from his pen the marvels of Thy science and secrets. O my God, verily he has hastened unto Thy pleasure, and has fasted for the love of Thyself, and in obedience to Thy Commands. Destine for him all good revealed in Thy book. Verily, Thou art the All Powerful, the Omnipotent.

"Blessed is he who hath rested in the shelter of the branch of God, His Lord, Lord of the Throne, and Lord of the Universe.

"O my branch! Be Thou the spring cloud of my mercy, then shower upon all things in my name The New.

"O my branch, we have chosen thee, as the chosen one hath chosen thee. Say praise be to Thee, O God of the Universe.

"O mightiest branch, we have chosen thee to serve my cause, arise with marvelous assistance. Conquer the cities of all names, in my Name. The Ruler over all He wishes.

"O ocean, wave in my name, The Rising, The Great.

"Open the cities of the hearts in my name. The Beloved, The Dear, The Bountiful. Verily every action depends on Thy love. Blessed is he who accepted the Will of His Lord, the All Knowing. Blessed is he who hath heard Thy voice and hath come to Thee for the love of God, The Lord of the Universe."

This chosen son is a devout follower of the teachings and a staunch believer in them.

He is kind, gentle, patient and always ready to help the needy. Although he occupies the highest position amongst us yet he considers himself our elder brother.

He is misjudged, wronged and falsely accused by so-called friends, those who satisfied themselves with heresay without investigation.

I have been fortunate to be in his service the major part of my life and pray to God to grant me strength to write his biography as a testimonial for the future historians, so the sun of truth will not remain covered under the clouds of falsehood.

MIRZA MAJDEDDIN.

March, 1936
Haifa, Palestine

Mirza Majdeddin is nephew and son-in-law of Beha 'U'llah, and I welcome his contribution to this periodical.

The late Prof. Edward G. Brown, in his introduction in the Book entitled "The Episode of the Bab," regarding this venerable gentleman said, "Towards evening I received another visitor, whose mien and bearing alike marked him as a person of consequence. He was a man of perhaps thirty or thirty-five years of age with a face which called to one's mind the finest types of Iranian physiognomy preserved to us in the bus-reliefs of Persopolis, yet with something in it beyond this; which involuntarily called forth in my mind the thought, "What would not an artist desirous of painting a Saint or an apostle give for such a model!" My visitor (who as I afterwards discovered, was a son of Beha 'U'llah's deceased brother, Musa) was clothed, saved for the tall red fez which crowned his head, entirely in pure white; and everything about him, from his short well-trimmed beard and the masses of jet-black hair swept boldly back behind his ears, to the hem of his spotless garment, was characterized by the same scrupulous neatness. He saluted me very graciously and remained conversing with me all the evening.

Shortly after supper he bade me good-night, saying that I must doubtless be fatigued with my journey."

EDITOR.

EVOLUTION AND INVOLUTION

THE progress of physical science since the recognition of the Correlation and Conservation of Energy, and the Law of Evolution has covered a very wide range.

Theologians hastened to designate all these concepts as "Materialism," and as "Godless."

Very few real scientists accepted the designation or the conclusions of materialism.

Huxley declared himself, to the last, AGNOSTIC, but the theologians twisted it into materialism, all the same. To say, in the language of Science—"I do not know," was made equal to denial of spirit, and a future life for man; in short, of all that cannot be weighed and measured. Hence the conflict still going on between Religion and Science, and to the betterment of both.

But the Constructive Principle is not even yet generally recognized.

The theory of Evolution has come to stay. No really intelligent student of either Religion or Science now denies that. The evidence is too universal and overwhelming.

Had we gone back to the source of the theory among the Greek philosophers, and thence to its earliest concepts among the Persians and Hindoos, we should have found that evolution was but one term of the Equation of Life, whether in atom, molecule, animal, man, or worlds.

Energy, Life, Intelligence, Law and Order are INVOLVED, point *for point, as form, growth, function and complexity are evolved.*

No single impulse from center to circumference could ever be repeated, or explained in the first instance, unless the energy were involved too, or toward the center. Action and reaction could not otherwise be conceived of under the law. Otherwise impulse to evolve would have been inconceivable, except as a "Fiat," or a "special creation," which the whole of evolution denies. Newton's "First Law" and the "Parallelogram of Force" ought to make that clear.

Had theologians been philosophers, they might not only have held their own, but from the beginning "turned the tables" upon the evolutionists, and by this time have made equal progress with physical science, in the establishment of Law and Order in the existence of the human soul, and the spiritual life of man.

RELIGION WITHOUT CLERGY

TO the multitude such a venture seems impracticable. Nay!—unachievable, as we have become accustomed by heritage to listen to the Clergymen reading and explaining the Gospel rather than to study the Bible ourselves. In dark ages on account of the limitation of education, readers and instructors were essential.

Today we are living in the age of progress. Education is compulsory and universal. We are able to read and study with reason, therefore, we have no need for an explanator or interpretor to the words of God. We should study them carefully, analyze them cautiously and acquire the knowledge contained therein. To conceive the greatness of this principle "Religion Without Clergy," we should study the past events in the History. Thus! we will observe that through the orthodoxy of religious organizations, dissention and strife hath arisen amongst the followers after the departure of every manifestation, usually ending with religious wars and the blood shed of innocent individuals.

The inspired teachings which were revealed for the upliftment of humanity became the whips of religious leaders to fulfill their selfish desires, and to rule over the oppressed masses.

Christianity enjoyed a great progress during its early days. The Monks collected the offerings from those who willingly gave and delivered them to those which were in need, even to the extent of carrying the offerings on their backs to the needy. Thus they performed the principles which Jesus commanded. As such, a period of time elapsed until they began to build palaces under the name of Monastaries and lived the life of luxury and ease on the expense of the faithful followers, compelling them to accept their commands supreme and the words of the Master Jesus.

Not contented with the Spiritual rule which they possessed, they began to interfere with the affairs of the states until they became the Supreme Ruler over the rulers. Then came the revolt from the state and Church. Henry VIII violated the law of the Vatican and proclaimed himself the head of the Church of England. Napoleon Bonapart acted likewise which eventually caused the division of state and church throughout the World. Martin Luther protested to the Supremacy of the Holy Sea and founded the Protestanism of today which in number almost equals the mother church. Mohammedanism experienced the same consequence also, even to the extent of taking the life of the two grandsons of Mohammed. Hassan was poisoned and Hosein was beheaded. Caliph after Caliph became in control and in the name of Religion ruled nearly fourteen hundred years, until the last world war when the title of Caliph was abolished from the head of the state thus ending the Ottoman Dynasty. All the past Religions met the same fate after the departure of the Manifestation, through the selfishness of religious leaders, who corrupted the inspired teachings by misinterpretation and misguided the innocent masses. Grant us a survey of several churchs on a Sunday morning. We will observe that each preacher selecting a verse from the Gospel and interpreting the same to harmonize with his sermon. The result is thus, many contradictory explanations of the same verse from the pulpits causing confusion in the minds of the listeners. According to the teachings of Beha 'U'llah, the principles He commanded and the foundation laid by Him. The Behai Organization should be composed of not less than nine members in each community—elected by the vote of the members and subject to recall by the popular vote. This duly elected body shall appoint one of its members to be in charge of the distribution of educational literature, free lectures and the promulgation of the teachings which are easy to understand and useful in our daily life, thus eliminating the necessity of the Clergy.

Beha 'U'llah, "Glory be to Him," said:

"The Religion of God and the Creed of God hath been revealed and made manifest from the heaven of the Will of the King of Pre-existence for the sake of Union and harmony among the people of the world. make it not a means for disagreement and discord! The Religion of God and His Law is the greatest cause and mightiest means for the appearance and effulgence of the Orb or Unity. The development of the World, the training of nations, the tranquility of the servants and the security of the people of all lands have been due to the Divine Precepts and Ordinances. Religion is the greatest cause for (the appearance of) this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefit (to the people). The Rulers of the earth. especially the trustees of the House of Justice, must make abundant effort to preserve this station and guard and promote it."

SHUA ULLAH BEHAI.

MY ANSWERED PRAYER

"AS YE ASK AND AS YE GIVE, SO SHALL YE RECEIVE"

I PRAY for light: more, more; my Soul craves more light.
My limitations hemmed in, 'tis dark. The night
Brings near to me another soul sadder than I.
I take his hands and whisper "Hope," then bye and bye
The day breaks and divinest Truth illumes my sight.

I ask for knowledge and for power; I would be wise
That I might benefit the world. My watchful eyes
See those around me steeped in selfish, foolish ways;
I stoop to teach them Wisdom, and the golden rays
Of Knowledge, Wisdom, Power, come to me from the skies.

And it is ever thus. I ask for help, then find
Some other soul in deep distress whose wounds I bind
With loving balm and comradeship and lo! my prayer
Is answered, and I find it double joy to share
With others, all the joy that comes to my own mind.

—GASPAR BELA DAVUVARY.

* * *

Beha 'U'llah, Glory be to Him, said:

"O My Brother!

Hear My beautiful Words from My sweet tongue, and drink the Water of Life from the fountain of My lips. That is, sow the seeds of My innate Wisdom in the pure ground of the heart and water it with conviction; then the hyacinth of My Knowledge and Wisdom shall spring up verdantly in the holy city of the heart."

BEHAI RELIGION

T*O most persons the Behai Religion is not only new; but here* in America, to the masses, almost unknown, yet in a sense it is one of the oldest, and should be as well known as any of the other religious teachings. It is easily understood, in fact, through a study of the teachings as taught by Beha 'Ullah, one will gain a clearer and deeper understanding of all religions.

Few there are who have understood that the truth or root of all religions is an unbroken chain extending back into antiquity. Each link in that chain are the different prophets or messengers, sent by God to elevate and educate mankind raising each cycle, each generation to a higher mental level of Spiritual perception. Each striving, in his day to teach all with whom they come in contact, the Soul way back to the path of understanding.

Thus from the beginning of time there have been greatly advanced egoes who stand out as the greatest intellectuals of their day, each bringing the same message, tho clothed in different garments, depending upon the time, the place and the condition of the masses.

If we were to study the history of all great religions down through the ages, we would find their basic principles to be all alike. Their prophecies revolve around one central idea, that one certain individual was to come. The later prophets foretold the conditions of the world at the expected time of His appearance, told also the time, the place and the race of people from which this greatest of all messengers would come. They told of things the world would do, places He would visit and where He would establish Himself; also how the world in general would receive Him.

Space prevents the listings of all the Prophecies recorded, but I will select a few at random, to substantiate my contention. When Mohammed was asked for signs of His coming, he said, "When you see the ships sailing upon the land, He will come," again, "When you hear news at a distance by the beating of iron on iron He will be with you." It is written that Christ Himself said in Math. 6:10, "Thy Kingdom come," etc., and again in Luke 2:31: "So likewise ye, when ye see those things come to pass know ye that the Kingdom of God is nigh at hand." This was said at a time he had foretold of some of the happenings and conditions which would precede the coming of the Kingdom of God upon Earth. One of the signs Christ mentioned was Math.

24:7: "Nation shall rise against Nation, Kingdom against Kingdom, there shall be famine and pestilence and earthquakes in divers places." One has but to look into any history to confirm this.

For seventeen hundred years previous to the time of Christ but fifty-six were recorded and only few were disastrous; these few were within sixty-five years preceding the birth of Christ; on the other hand, from 1800 to 1865 A. D. there occurred within the same limits, the old Roman Empire, thirty-five disastrous earth disturbances. In 1867-68 there were not less than one hundred thousand souls perished and over twelve thousand vessels lost at sea.

The time has come! The many and varied prophecies which have come to pass confirm this.

In 1844 A. D., in Persia, one of the dark countries from a religious standpoint, a young man arose and proclaimed himself to be the gate, or door, or point; and that "He whom God shall manifest will shortly appear." During the next nine years, or until his martyrdom, all who flocked to his standard were persecuted by the clergy, in an effort to stop this movement, which went beyond anything known before, honor, wife, family, prosperity, all went; lives were eagerly given, that others would know; that He, whom God shall manifest, was about to appear.

One of the martyrs wrote, "By God, O people, it is for your awakening that we have forgone, life, wealth, wife, child and have shut our eyes to the world and its citizens, that perchance ye may be warned and may escape from uncertainty and error, that ye may fall to making inquiry, that ye may recognize the truth as a meet, and that ye may no longer be veiled therefrom."

It was in 1853 A. D., on the banks of the river, Chebor, in accordance with the vision of Ezekiel, that Beha 'U'llah, first declared himself *to be the one whom God would manifest, and in 1867* A. D. He declared himeslf to the world.

He wrote many wonderful tablets to the Kings, Queens, the Pope and the great of the earth, inviting them to come to his banquet, declaring "I am the one promised by Christ and other prophets."

In *accordance with Christ's parable* and now known as a prophecy, they all had excuses and no one of them came. So from that time His servants have been in the by-ways inviting all who will to come eat of the spiritual food prepared by Himself for the benefit of humanity.

"Of his personality a Phlegmatic Englishman, who had been sent to study this new faith, after his first interview, wrote: "The face of Him on whom I gazed, I can never forget tho I cannot describe it. Those piercing eyes seemed to read ones very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down almost to the waist seemed to belie. No need to ask in whose presence I stood as I bowed myself before one who is the object of a devotion and love which Kings might envy and Emperors sigh for in vain."

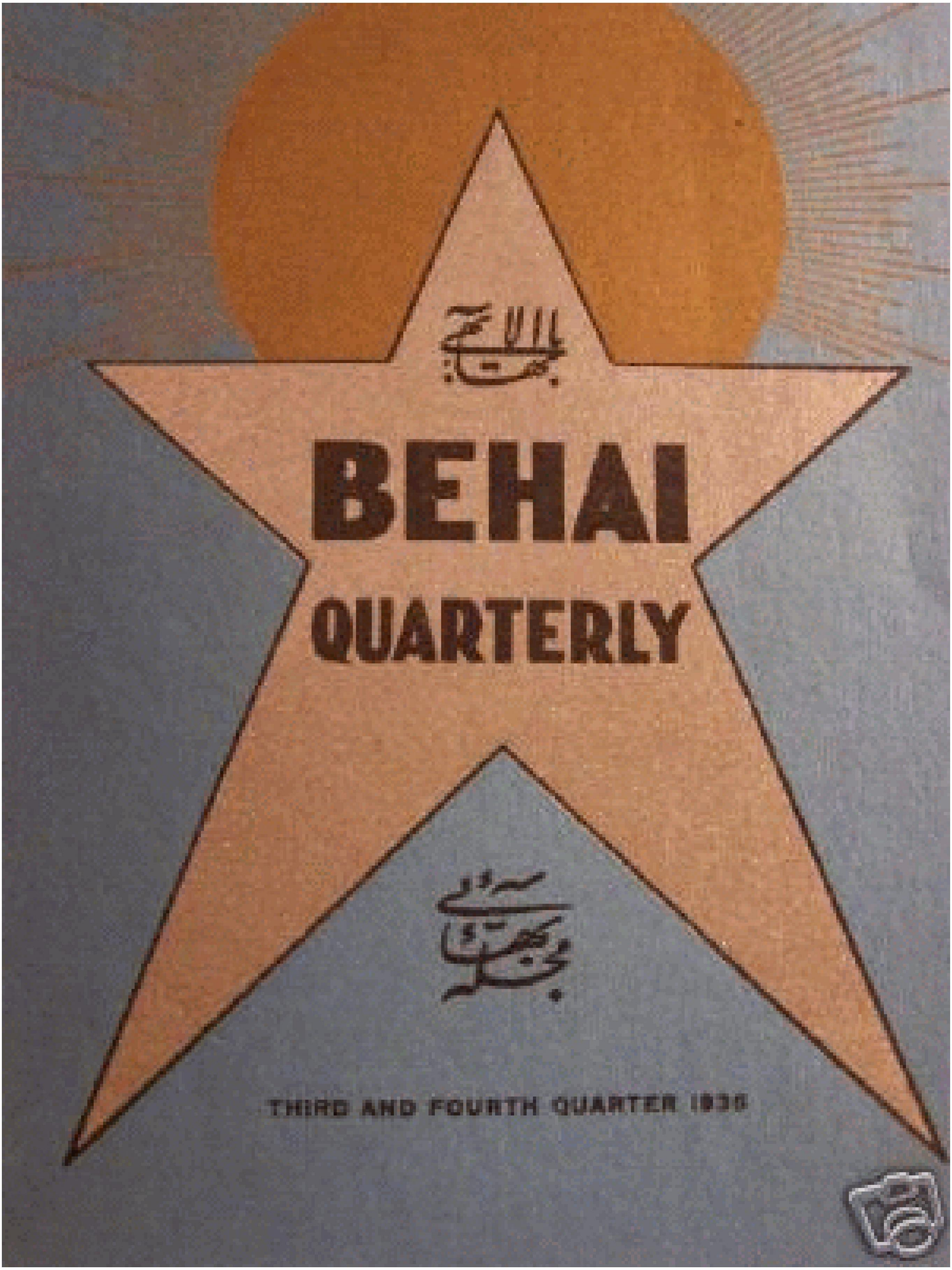
John 4:21: "Women believe me, the hour cometh when ye shall neither in the mountains nor yet at Jerusalem worship the Father." In many places in the Bible we will find mention of the new Jerusalem, Acre, the New Holy City.

During His abode in the Holy City He gave forth from the Ocean of His wisdom thousands of Tablets, short treaties and many books containing everything necessary for the material and spiritual welfare of mankind. He ordained just and perfect laws of government which reflect the wisdom of divinity, and which are destined to accomplish universal peace and concord, when incorporated as God intends they shall be into the government of nations. In the most Holy Tablets He said, "The Father is come and that which was promised is fulfilled." In another Tablet He said, "The forerunner came and gave you tidings, then the Perfect One came and perfected all things for you." And so you who have read the above know the truth, true religion is from God and not from man. "Know the truth and the Truth shall make you free."

Beha 'U'llah came to this earth exactly on time and in accordance with the prophecies of Daniel, Christ, Mohammed and all the other prophets of ancient times. He came for our benefit and to give us from the ocean of His knowledge and mercy laws that we live in greater harmony with one another, peace that the fathers and mothers of youth need no longer lose their children, knowledge of God that we may live better lives, give to God the homage, love, devotion and service that is justly due him from us all.

God should be no longer unknown, since He has sent His messenger to all of His creatures through the new religion, Behaism.

—LESLIE E. PEASE.



بهاء الابهی

BEHAI QUARTERLY

مجله بهائی سه ماهی

THIRD AND FOURTH QUARTER 1935

NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace

O people of God!

Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations.

The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character.

O people of Beha! Hold fast unto Piety. This is that which is commanded by this Oppressed One and chosen by the Potent One.

BEHA 'U'LLAH.

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FOREWORD

I EXTEND my humble gratitude to the kind readers of this Periodical and the beloved Behai friends for their generous response to my last message entitled "Am I a Behai."

In these days of unrest, it is indeed encouraging to receive such numerous constructive and illuminative replies and to know of the great interest which has been displayed.

We are living in a restless age, socially, economically, politically and spiritually.

Dissatisfaction prevails everywhere, hatred of race, nationality and creed is renewed, Divine teachings are laid aside, discord replaces unity, law of balance forgotten and Gold substituted for God.

Ambitious leaders are driving mankind to another bloody conflict and innocent masses are hoodwinked by the spirit of Nationalism and religious fanaticism.

But according to all indications and in spite of the obstacles visible we are approaching a new era, a great change is coming. The day of awakening to the realization that after all we are one in humanity regardless of our differences in race, language, color, creed and habits.

Then all this strife and discord shall cease and the great peace shall come. A peace founded on better understanding of one another, bound with the strong intellectual tie, that we are children of Adam and Athom and should live together as one kindred and to consider mankind members of one family.

Humbly I pray that through the actions of the living example of the basic principles taught by our Great Master "Beha 'U'llah" and the unexhaustible efforts of the diffusers of Truth, humanity will become united under the Glorious banner of "The Most Resplendent Glory" *and the melodious song* universally be sung '"Glory is to the Father."

SHUA ULLAH BEHAI.

TABLET OF TARAZAT

Revealed by Beha 'U'llah

In My Name, the Protector Over all Names!

PRAISE and glory belong unto the King of Names and the Creator of Heavens, the waves of the Sea of Whose Appearance are manifest and evident before the faces of all in the world. The Sun of His Command is submitted to no covering, and His Word of Affirmation is beyond the reach of negation. *Neither the restriction of tyrants nor the* oppression *wrought by Pharaohs* could withhold Him from His Will.

Praise be unto God! Although Signs (or Verses) have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants (or people) are found heedless, nay, even contradictory. O that they were content with mere contradicting! Nay, but they are all the time plotting to cut down the Blessed Tree. From the beginning of this Dispensation the manifestors of selfishness have exerted themselves with all tyranny and injustice to extinguish the Light of God; but, verily, God prevented them therefrom, and through His Power caused the Light to appear and protected it through His Might, until the heaven and earth were illuminated with its radiance and brightness! Praise be unto Him under all circumstances!

Glory be unto Thee, O Thou God of the World and Desire of Nations, O Thou Who has become manifest in the Greatest Name, whereby the pearl of Wisdom and Utterance have appeared from the shells of the great Sea of Thy Knowledge, and the heavens of Religions are adorned with the light of the Appearance of the Sun of Thy Countenance!

I beg of Thee—by that Word, by reason of which Thy Proof was made perfect among Thy creatures and Thy argument among Thy servants—to strengthen Thy people in that, whereby the face of the Cause will radiate in Thy Dominion and the standards of Thy Power and the banners of Thy Guidance will be planted in Thy lands and among Thy servants!

O my God! Thou beholdest them clinging to the rope of Thy Grace *and holding fast unto the hem of the mantle of Thy Beneficence*. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee.

I beg of Thee, O Thou King of existence and Protector of the seen and unseen, to make whosoever arises to serve Thy Cause as a sea mov-

THE BAB AND HIS PREDECESSORS

(The New Elijah)

THE awakening era for liberation from Religious Orthodoxy, began in Iran (Persia) in the early nineteenth century.

The first Reformer was Sheikh Ahmad Ahsai, born 1741 A. D.

This great personage from his youth was a seeker of new light. A devout student of the Koran and the Shiat Doctrine, a Progressive Teacher and leader of Sheikhi School.

At the suggestion of his Spiritual advisers he journeyed to Karbala and Najaf (the center of the Students of Theology) where he resided and taught his progressive teachings.

In a short duration of time he acquired great fame and surrounded himself with many liberal minded students.

He was an advanced and independent thinker, and his explanation of the Doctrine appealed to the dissatisfied individuals.

At the time the horizon of the minds of Iranians (Persians) was covered with the clouds of religious superstitution, therefore the appearance of such a great Son of Liberty and the sound explanation and interpretation of the Doctrine brought him fame and glory and eventually he became a powerful leader.

His sudden rise to popularity caused the Shah to extend to him an invitation to come to the Capitol for counsel and advice.

Then he proceeded to Kermanshah and from there to Yezd where he resided twelve years, devoting his entire time to progressive teachings.

He made several pilgrimages to Mecca and on the last occasion he passed unto Eternity before reaching the Holy shrine of Kaba in 1825 A. D.

He was succeeded by his devoted disciple, Haji Seyed Kazim of Rasht, who came from a prominent merchant family.

This new leader while a young man one night in a dream was authorized by a supposed "Saint" to enroll himself under the Spiritual guidance of the said Sheikh Ahmad Ahsai.

He accordingly proceeded and eventually became a devout follower and earnest disciple of the Great Ahsai, in whose doctrine he attained such a fame that after his death, he was unanimously recognized as Leader of the Sheikhi School. He died in Bagdad Irak year 1843 A. D. at the age of fifty.

This venerable Teacher authorized his followers to expect the appearance of Khaim or Emam Mahdy (Elijah) after his departure.

He did not appoint a successor and devoted the last few years of his life paving the way for the coming of Mahdy and his appearance on Earth.

A year hence, there appeared in Iran (Persia) a young man of twenty-four years of age, whose name was Ali Mohammed, a descendent of the Prophet. He possessed the highest degree of the power of wisdom and spiritual inspiration. At the beginning he called himself "Bab," meaning gate (through which to gain Knowledge of Truth). Afterwards he claimed to be Khaim or Eman Mahdy whom the Mohammedans expected.

In a short duration of time he revolutionized the thoughts of the masses.

He brought them from darkness to light and from extreme religious orthodoxy to liberalism. He paved the way for the coming of the Glory of God "He whom God shall manifest" Beha 'U'llah.

One of his messages was thus,

"O ye people of the Earth, that which was prophesied by the Holy men of ancient times, will shortly come to pass. The Kingdom of God shall be established upon the Earth.

Prepare Ye in the desert a highway for our God. The Glory of God shall be revealed, all flesh shall see it together, for the mouth of the Lord has spoken it."

His message spread rapidly throughout the land and thousands of Theologians and learned students followed him.

His followers were called Babis and were scattered all over Iran (Persia) but more prominently visible in the cities of Shiraz, Tabriz, Neiris, Zanjan, the province of Mazanderan and Persian Irak.

The rapid spread of this message and the progress of his cause aroused the anger of the Mullas (Mohammedan Theologians) as they feared the downfall of their leadership.

They organized against the Bab and his followers, calling him an impostor and a magician, and finally succeeded in sowing the seed of hatred in the hearts of the ignorant masses against the Babis. Allied with themselves the Governors of many provinces caused the persecution of hundreds of innocent Godly citizens.

Faithful and prominent Babis were put to death without question or judgment and many of the Governors participated in these unfortunate events to satisfy the desire of the Mullas.

In spite of the severe persecution the Babis became more energetic and enthusiastic in the diffusion of the Message throughout the land.

The clamor of this movement commanded the attention of the Shah, who sent Sayyed Yahya of Darab, one of the highest Doctors, to quesion the Bab as to his teachings.

After his visit to the Bab this learned man became convinced of the Truth of the Bab's Message and allied himself with this cause as a zealous believer and preacher, so the Bab's cause became stronger as time passed.

The Mullas decided to try a new method to extinguish this great light by forcing the Government to capture the Bab and placed him in prison, and not satisfied with this, caused his execution. The Bab and a devoted follower called Agha Mohammed Ali, were put to death in the city of Tabriz on the 9th day of July 1850 A. D.

A noted Babi historian recorded this unfortunate event thus:

"Next day the Chief of the Farrashes (Jail Keepers) delivered over the Bab and a young man named Agha Mohammed Ali; who was of a noble family of Tabriz to Saam Khan, Colonel of the Christian regiment of Urumiya at the sentence of the learned divine Mulla Mohammed of Mamaghan of the second ecclesiastical authority, Mirza Baghir and of the third ecclesiastical authority Mulla Mumtaz and others.

An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned and two ropes were hung down. By one rope the Bab was suspended and by the other rope Agha Mohamamed Ali; both being firmly bound in such manner that the head of the young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds.

A regiment of soldiers ranged itself in three files. The first file fired, then the second file, and then the third file discharged volleys, from the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw the young man standing and the Bab seated in the very cell from the staircase of which they had suspended them.

To neither one of them had the slightest injury resulted.

Colonel Saam Khan the Christian asked to be excused from the second attempt of the execution of the Bab. The turn of service came to another regiment and the Chief of the Farrashes withheld his hand. Agha Jan Bey of Ghamsa, Colonel of the body guard, advanced and they again bound the Bab together with the young man to the same nail. The Colonel of the regiment appeared in person and it was before noon on the 9th day of July 1850 A. D. Suddenly he gave orders to fire, at this volley the bullets produced such effect that the breasts (of the victims) were riddled, and their limbs were completely dissected, except their faces which were but little marred."

Three days after the execution the remains were taken away by a few Babis in the darkness of night and kept in a hiding place for years and finally were brought to the Land of Holy and buried in Mount Carmel, Haifa, Palestine.

His Holiness The Bab is recognized as Mahdy and Elijah and this is proven by His works and teachings entitled "Bayan."

He says,

"The whole Bayan revolves round the saying of Him whom God shall manifest.

A thousand perusals of the Bayan are not equal to the perusal of one verse of what shall be revealed by Him whom God shall manifest.

I swear by the most Holy essence of God (Glorious and splendid is He) that in the day of the manifestation, whom God shall manifest, if one should hear a single verse from Him and recite it, it is better than that he should recite the Bayan a thousand times.

The Bayan is today in the stage of seed but in the day of Him whom God shall manifest it will arrive at the degree of fruition.

All the splendor of the Bayan is He whom God shall manifest (Beha 'U'llah)."

The disciples of the Bab were many Theologians of whom the historians spoke of with great reverance.

Amongst them was a great Soul, a wonderful woman who discarded the veil and preached the new message to the masses.

She was called Korratel Ayn and Tahera (meaning Pure).

A daughter of a Theologian and well informed student, she served the cause of the Bab with great vigor and enthusiasm.

Of this noble Soul an English author writes thus:

"The appearance of such a woman as Korratel Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is prodigy, nay, almost a miracle.

Alike in virtue of her marvelous beauty, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her country women.

Had the Babi religion no other claim to greatness this were sufficient that it produced a heroine like Korratel Ayn."

This marvelous woman was a poetess also. The same author attributes the following verses to Korratel Ayn:

"The effulgence of thy face flashed forth and the rays of thy visage arose on high;
Why lags the word, 'Am I not your Lord'? 'Yea, that thou art' 'Let us make reply.'
'Am I not an appeal from thy drum, to greet what 'Yeas' the drums of devotion beat;
At the gate of my heart I behold the feet and the tents of the host of calamity.

That fair moon's love for me, I trow, is enough; for he laughed at my tale of woe,
And exulting cried as he sank below, 'The Martyr of Karbala am I.'
When he heard my death-wail drear, for me he prepared, and arranged my gear for me,
He advanced to lament at my bier for me, and o'er me wept right bitterly.
What harm if thou with the fire of amaze should'st set my Sinai-heart ablaze
Which thou first mad'st fast in a hundred ways but to shake and shatter so ruthlessly?

To convene the guests to his feast of love all night from the angel-host above,
Peals forth this summons ineffable 'Hail, sorrow-stricken community!'
Can a scale of the fish amaze like thee aspire to sing of Being Sea?
Sit still like Tahira, hearkening to what the monster of 'No' doth cry."

Korratel Ayn, like many other of Bab's disciples, was executed in Teheran in the year 1852 A. D.

The account of her execution varies, but the most authentic is thus:

After extreme tortures she was cast alive unto a dry well which was filled with stones. Dr. Jacob Eduard Polak of Leipzig formerly physician to the shah of Persia and professor at the Medical College of Teheran, happened to be an eye witness to the execution.

He writes of the horrible cruelties perpetrated on the Babis—their extra-ordinary fortitude—the tortures inflicted on the beautiful Korratel Ayn and the Super-human courage wherewith she endured her lingering death.

This explanation substantiates the aforesaid account of her execution.

The young progressive Iranians should realize the greatness of those noble souls and their sacrifices for the progress and freedom which they are enjoying today.

SHUA ULLAH BEHAI.

WHAT I BELIEVE TODAY

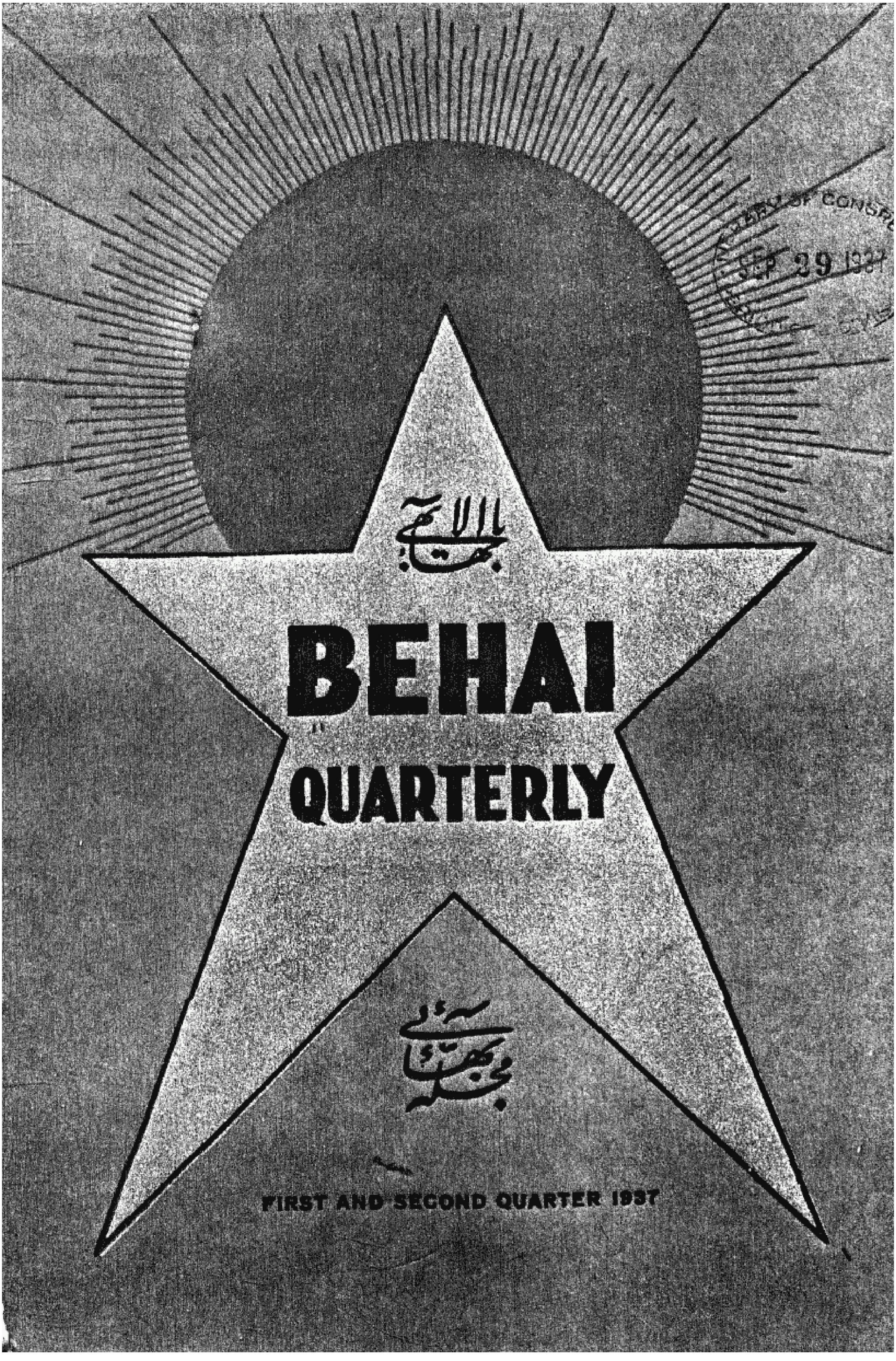
I BELIEVE in the changeless love and fatherhood of God, *and in the brotherhood of* all *humanity*; in the Golden Rule as the supreme law of society; in a heaven that begins here upon this earth; in a religion that values men more than money, and deeds more than creeds; in a Gospel that has *enough truth* and love and life within it to unite all the people and all the nations of the world into one great fellowship, and which has power enough to bring health, happiness and hope to all mankind; in a religion which is inspired with a divine enthusiasm for humanity, in a unit of society which has knowledge and courage enough to grapple with every human problem and love enough to cast the devil of selfishness out of human hearts and human society; in the ideals which Jesus and Beha 'U'llah held up before the world as the beginning and the end of all true progress, and in love as the regant force, service as the highest achievement, and God incarnate in human institutions as the growing ideal of the age.

I BELIEVE that the chain of responsibility links my life and my destiny to my fellow-men of every race, that the strong aught to bear *the infirmities* of the weak; that is my business in life to champion every worthy cause; that nature lays upon every one the burdens of all, and upon all the burdens of each.

I BELIEVE that I shall live forever; that what men call death is only the gateway to real life, and that when I shuffle off this mortal *coil, I shall only throw off the fetters of a circumscribed* and temporary existence, and rise untrammelled to achieve the wonderful possibilities of the spiritual (cosmical) and eternal universe.

I BELIEVE that *smiles are better than frowns, laughter* better than tears, love better than hate, kindness better than coldness, commendation better than criticism, sympathy better than selfishness, and that an *encouraging* word or a kindly, helpful deed given to any struggling sou is worth more to bring it to God than loads of creeds or tons of theological dogmas.

I BELIEVE that sectarianism is the child of ignorance and phejudice and that it will disappear just as soon as the sunshine of the Truth chases the shadows of bigotry and selfishness from human hearts. I believe



بهاء الابهی

BEHAI QUARTERLY

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FIRST AND SECOND QUARTER 1937

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BEHAI
QUARTERLY

Devoted to the teachings of the Great Sun of Truth which appeared on the horizon of the East "Beha 'U'llah."

يا بهاء الأبهى

O THOU MOST RESPLENDENT GLORY!

F. A. SLACK
SOCIETY OF BEHAIS
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KENOSHA, WIS.

Editor and Publisher
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NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

Adorn your heads with the crown of faithfulness and fidelity, your hearts with the veil of piety, your tongues with uttering the pure truth, and your bodies with ornaments of moralities. All these be the properties of mankind, were ye of those who perceive.

* * *

Whosoever becometh angry with you, treat him with kindness and when someone shall reprove you retaliate not, but leave him alone and rely upon God, the Punisher, the Just, the Powerful.

BEHA 'U'LLAH.

BEHAI
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FOREWORD

OUR Great Master Beha 'U'llah appeared on this earth over a century ago, in fulfillment of all the past prophesies. He spent forty years in exile and banishment and suffered hardships and calamities for the sake of our progress and advancement. While in the prison of the old fortification of Acre He sent invitations to all the rulers of the world including the Pope of Rome, to come to the Kingdom of the Father, sit with Him at the Peace Banquet, and partake from the Spiritual Food. He completed His Mission on earth and passed unto eternity in the year 1892. According to His Commands we must follow His Teachings, and accept them as our guide and leader. The basic principles laid down and taught by Him will suffice the world, and, when properly applied, will eliminate the cause of the present chaos and strife. I sincerely request the readers of this Periodical, especially the Behaists, to study the Teachings of Beha 'U'llah with care and gain the knowledge contained therein.

Only through these Teachings we can reach perfect understanding and with ease we will be able to iron out our *existing differences.*

We claim to be the followers of Beha 'U'llah, and, as such, we should live the life laid down by Him for us, and, with complete harmony and unity, endeavour to spread His Message with the language of love and kindness amongst the inhabitants of the world.

Behold! at what He uttered in the Thirteenth Glad Tidings: "O people of Beha! ye are the Day-springs of the love and the dawning-places of the Providence of God. Defile not the tongue with cursing or execrating any one, and guard your eyes against that which is not worthy. *Show forth that which ye possess (i.e. the Truth, etc.) If it* is accepted, the aim is attained, and if not, interference (with or rebuke of those who reject it) is not allowable; but leave them to themselves and advance towards God, the Self-Subsistent. Be not the cause of sorrow, how much less of sedition and strife. It is hoped that ye may be trained under the Shadow of the Tree of Divine Providence, and act in that which is desired by God. Ye are all leaves of one tree and the Drops of one sea."

FREDERICK A. SLACK.

OUR PILGRIMAGE TO THE HOLY LAND

OUR pilgrimage began from San Diego, California, U. S. A., at 10 a. m. on Sunday, October the 25th, 1936. I was accompanied by my beloved cousins, Jamal Eddin and Rosa Electa Gazvini and their young daughter, Jamalea. We journeyed in two motors cars with our luggage via the coast highway, arriving at the Terminal Island port of Los Angeles at 1:30 in the afternoon. Here, to my surprise, I found two dear friends from San Diego, namely, Captain C. G. Mallot and his most charming daughter, Madam Hazel McLellan, awaiting at the pier to bid us farewell. I sincerely express by gratitude for their kindness.

After placing our luggage in our rooms with the Panama Pacific liner, S. S. Pennsylvania, a thirty-three thousand-ton steamer, we left the Terminal Island for Ocean Park, a suburb of Los Angeles, and visited a delightful couple, Irene and Sarahan Hallal, where we spent a few hours. Then we motored to Hollywood to the abode of our beloved friends, Salvator and Stella Lavis, a newly and happily wedded couple, where we enjoyed their kind hospitality of a royal farewell dinner. Our happiness was increased by the presence of many dear friends, amidst them the honourable Amado and dear family, Monsieur Victor La Hana, Signor Emilio Cicurel. The evening passed very happily and many constructive views were exchanged. Being near the National elections, the conversation gradually drifted into politics and ended with debate. Although a little lengthy and boresome, it was interesting and we enjoyed their opposite viewpoints, and now I wonder how the defeated gentleman feels after the overwhelming majority our President received on November third. No doubt, as a good citizen, he is contented with the will of the people and supports the administration. The great Master Beha 'U'llah commanded that we should abide by the laws of the land in which we reside. At ten o'clock in the evening we motored to the pier, some of the friends joining to wish us farewell and unanimously desirous to accompany us on our pilgrimage. Being late we insisted on their departure, so my dear cousin Rosa Electa Gazvini and the friends left with the wonderful wish Bon Voyage. No need to state our mutual feelings when the parting time arrived, all I can say is: "May God bless them and keep them safe for me." We are at the deck of the liner watching the multitude of humanity ebb and flow like the waves of the sea.

A short time before the departing hour we suddenly became cognizant of the presence of two beloved friends, Neoma and Happy Johnson, who motored 150 miles to see us and faithfully remained at the pier until our steamer sailed and we disappeared in the darkness of the night.

Although we are surrounded with joy being on the pilgrimage to the Holy Land, yet the parting with our friends and beloved ones is trying, and, I must confess that there is an emptiness in my heart while we are sailing and gradually the illuminated lights of the great City are getting dimmer and dimmer.

The last two days passed pleasantly in good weather and smooth sailing. Today we are passing through the gulf streams of Lower California, it is a little rough and unpleasant for those who are not good sailors. October the 29th, we reached a sea port in Old Mexico, a quaint little place called Acapulco. The liner anchored, and through the courtesy of the Panama-Pacific Company we landed and spent a few hours here. The town is unusual, the roads are rough, narrow and uneven. The buildings are ununified and the street vendors are visible everywhere. Women and children go around in their bare feet carrying provisions on their heads to their homes. Señoritas of the better classes are going to the market in pajamas. Men are enjoying their siesta on street benches and on the sands of the sea shore. Everyone is carefree enjoying the tropical climate. A town far behind the present progressive age. The only modern objects we observed were American-made motor cars of the latest models, and the reason for their popularity, as explained to us, is the existence of a fine paved highway completed recently between here and Mexico City, the Capital of the Mexican Republic. Therefore many visitors motor to this place on week-ends. There is a nice hotel and some cottages on the top of the hill for the convenience of the tourists. Indeed, there is some contrast between this place and California in architecture and customs, their life and habits are amusing, although in very humble circumstances, they are happy and contented. We enjoyed a drink of fresh cocoa nut juice which was served in its original green shell; the natives boasted graciously of this delightful drink. The scenery is marvelous, the hills are covered with green vegetation.

A thought sparked in my mind: how anxious an American real estate developer would be to hold and operate such a land and what a sea-side resort this spot would make, if some hotel association could secure and improve it.

Acapulco was a great seaport and enjoyed commercial progress during the 16th, 17th and 18th. centuries, while Mexico was under the dominion of Spain. Being the only Mexican sea port to the Philippines and Asia, the Manila galleys anchored here bringing rich wares from Asia and in return loading spices, rice, etc., from India; their cargo being carried on the back of the caravan of burros to and from Vera Cruz, the Mexica sea port of the Atlantic Ocean where the Spanish galleys carried them to the fatherland.

Three more days on the ocean, we passed the shores of Guatemala, Honduras, Nicaragua and Costa Rica. Tropical weather and pleasant sailing, lots of sports on deck, congenial passengers, officers and crew very thoughtful, good service, fine food and all on board happy.

Monday, November the 2nd, we reached Panama and Balboa. We took an interesting sight-seeing tour, passing through a section of Balboa, the American spotless town which is the seat of the Panama Canal Administration. Thence to Port Amador, a United States Military Port at the entrance of the Canal, through Balboa Heights and Ancon, residential quarters for Canal employees, the American hospital grounds, Bella Vista, the modern residential section of Panama. The statute of Balboa, the discoverer of the Pacific Ocean, Club Miramar, the race course, the gulf club and at the old Panama, the ruins of the *Cathedral and the site of the city which was destroyed by fire in the year* 1671. Our guide suggested strolling in the shopping district of Panama City if we desired and unfortunately we followed his advice. The narrow and winding streets were full of shops of all sizes, owned and run mostly by the natives of East India and China, overstocked with luxurious and inferior merchandise from East India, Japan and China. All displaying the same line, hungry for business, pulling the visitors into the shops and trying their utmost to part them from their cash.

November the 3rd, we passed through the great American engineering enterprise, the Panama Canal. It took eight hours to go through this wonderful monument representing the mighty power of human mind which linked the great oceans together, the Pacific and the Atlantic. Our steamer docked at Christabal, we strolled for a while, the city is calm and quiet. Being the Panama Independence Day, all the business concerns were closed, by mutual agreement, American Independence Day and this day are observed by all in the Canal Zone.

Two days at Caribbean Sea, pleasant weather, the passengers on the deck enjoying sun baths and the tropical climate. The morning of November 6th found us at the Island of Cuba and the historical city of Havana. Upon disembarking we engaged the services of a guide and a motor car and proceeded to the Plaza de Armes, the ancient Central Square. Here are the palaces of the old Spanish Governor Generals, the Little Temple (El Templete) marking the spot where the first mass was said in Cuba, and the oldest fort in the Western Hemisphere, La Fuerza. Nearby we saw the Cathedral, where rested the ashes of Columbus from the year 1791 to 1898, when they were removed to Spain. The drive continued to the President's Palace, the tobacco factory—the home of the Havana cigars, the Prado, world-famous avenue with a fine view of Morro Castle from its foot to the Malecon, a seaside drive extending three miles in a beautiful crescent beside the blue gulf of Mexico to Velado, a modern suburb of palatial homes.

En route we saw the bronze statute of Maceo, one of Cuba's liberators, and the tall twin shafts of the Main Memorial. Next we visited the University Heights, and, to our surprise, we learned that the University itself has been closed by the order of the Government on account of Soviet propaganda amongst the students. Thence we motored to the cemetery with its many beautiful monuments, Camp Columbia, where the American Army spread its tents in the year 1898, the beautiful tropical gardens with their romantic atmosphere, the Country Club with velvety golf links, the yacht club with bathing beach, the Casino with Monte Carlo reputation, then back to the business section of the city. Here we dismissed our guide and car and strolled in the busy streets. We found most of the shops displaying American-made merchandise. While wandering in the picturesque winding streets near the water front we sought some information from three different Cuban policemen, and to our surprise none of them understood one word of the English language.

Two more days on the Ocean, we passed the coasts of Florida and Carolinas, the weather is getting colder as we are approaching the Eastern Coast. November 9th, we reached New York City, and after completing custom-house formalities, we motored through the busy section of the Great City, and passed the Hudson Tunnel to Jersey City Pier of the American Export Lines. Placing our luggage with the representatives of the company, we returned to New York. While at the custom house we met some dear friends who extended to us the courtesy of using their car, and through their kindness we motored in the Metropolitan City that afternoon and rested the night at a hotel in the heart of the bright light section of Broadway. I regret that the time allotted to us here is limited and we are unable to visit the numerous friends who reside in this locality.

November 10th, at 4 p. m., we embarked on one of the Four Aces of the American Export Lines, S. S. Exochorda, and a while later we sailed. Five days passed on the great Atlantic Ocean, no land is visible, occasionally we pass a steamer. Nice weather, plenty of entertainment, sociable passengers, fine food and all on board are thankful.

To-day is November 16th, and we are at the Azores Island, the vessel anchored at Ponta Delgada, the first interlude of this voyage. Here history goes back to the days of the Phoenicians and Moor rovers where later Portuguese navigators laid the foundation for the Island's Portuguese aristocracy, Ponta Delgada, the harbor city of St. Michael, and the largest island of the group is beautifully decorated with rich vegetation. From the bay the approach is an exciting introduction to the bewitching landscape that dots the shores of the Mediterranean. In the foreground is an operatic picture of homes of primrose, yellow, pink and white walls resting in green valleys and perched on summits that pierce the azure sky.

Two more days on the Atlantic Ocean, and on November the 18th, we were extended the hospitality of the Captain's dinner and afterwards with a dance in the social hall for those who desired to attend.

November 19th, we arrived at Gibraltar, the natural fortified rock which the European dictators gaze at with envy and for its possession sigh in vain. The steamer stopped sufficient time to disembark passengers and mail and we bid farewell to the Atlantic Ocean, entering the picturesque Mediterranean. We enjoyed the first day on this alluring sea immensely. November 21st, we docked at the City of Marseilles, the ancient sea port of the French Republic. We spent a very interesting day at this cosmopolitan and commercial city. Occasionallly we came in contact with the natives who are known for their extreme politeness. Here we observed people of all walks of life rubbing elbows with one another peacefully with the feeling of utter detachment from worry. We motored in and around the city, visiting the Cathedral of La Majar, Abby de St. Victor, City Hall, Longchamps Palace, the Prado and Notre Dame de La Garde. The day was completed with a boat trip to the famous Chateau d'If, rendered immortal by Dumas in his Count of Monte Cristo.

November the 20th, we passed between the Islands of Corsica and

Sardinia, and on November the 21st, we arrived at the famous City of Naples. There can scarcely be a more interesting port in the world; not only does it possess romantic beauty in its uncomparable bay with its waters of the deepest blue, the stately Vesuvius, but it also has a stirring history which began with the Greek settlers who founded the city and gave it its name, "Neopolis." Our visit to the beautiful national museum explained the wonders we saw afterwards in the great excavation of Pompeii. Crossing the Mediterranean we experienced only one unpleasant night on account of disturbed weather; the rest of the voyage passed delightfully. Fine weather, comfortable accommodations and excellent food. Officers and crew extremely courteous and doing their utmost to please the passengers. A floating first-class American hotel with all the home conveniences one desires. Fine group of passengers amongst them His Excellency the American Minister to the Kingdom of Egypt; His Excellency the Belgian Minister to Iran (Persia); an Arabian Pasha and other notables.

On November the 25th, we enjoyed the delicious farewell dinner, especially the greetings extended to us by the Commander and the crew printed on the last page of the menu touched the heart. Showing my appreciation, I reprint hereunder the same:—"Bidding farewell to our Mediterranean passengers. The Commander, officers and crew bid adieu to their passengers, shipmates of the voyage, and extend the heartiest of best wishes and Godspeed.

"S. S. Exochorda, Wenzel Habel, Commander.

"Like as a plank or driftwood
Afoat on the watery main,

Another plank encounters,
Meets . . . touches . . . parts again,

So toss'd and drifting ever,
on life's unresting sea,

Men meet and greet and sever,
Parting eternally.

Tennyson."

After a day at sea we approached the Dean of Seaports, Alexandria, the oldest harbor in the world and the gateway to Egypt. On the island at bay stands the remnant of the Pharoah Lighthouse built in the third century. Passing its northern tips we are reminded that it is an even 5000 miles to New York, yet we feel a million miles away and are carried back to the Egyptian splendour. Three hours by railroad from this historical port and we are at Cairo, which is called the queen of the cities of Islam, crossed by the silver ribbon of the Nile, the eye is lost in the sea of its roofs, domes and minarets. In the modern quarter, the streets are lined with trees and fine buildings, gardens and monuments adorn the squares. In the medieval quarters of the Caliphs, we entered a city of the Arabian nights, with narrow crooked alleys, bazaars, mosques and coffee houses which their secret look tell how East is East and West is West. The visit to the cities of the Pyramids, the Sphynx and the Temple of the Sphynx at Giza added a valuable chapter to our book of thoughts. What a glorious heaven this world will be when East and West will become united considering mankind one kindred. The Great Master, Beha 'U'llah said: "Ye are all leaves of one tree and the drops of one sea."

Our last night at sea passed with anxiety as we were approaching our goal. Sunday morning, November 29th, we anchored at the ports of Jaffa and Tel-Aviv, the latter being the largest modern city built by the children of Israel since the world war. In a few hours we sailed for our destination, arriving at the port of Haifa at 6 p. m., after thirty-five days of travel by water. We humbly thank the Almighty for our safe arrival to the Holy Land, where the Manifestations, prophets and great Messengers appeared; where the wise men saw the Star of Bethlehem, and where the Prince of Peace, the Everlasting Father established His Kingdom. The Shrines of the nations, the fountain head of truth, the land of our dream and boyhood days.

The steamer docked and at our landing I found myself in the arms of my two beloved brothers surrounded with relatives and friends, by whom we have been entertained ever since. Our pilgrimage was completed by a visit to the Sacred Shrine, where we rendered our supplications, remembering our Western friends as well.

Of this wonderful group that surrounds us an Occidental Savant wrote thus: "I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversations to which I was privileged to listen, the solemn melodious reading of the Sacred Books, the general sense of harmony and content which prevailed the place, and the fragrant shady gardens whither in the afternoon we sometimes repaired; but all this was as naught in comparison with the spiritual atmosphere with which I was encompassed."

SHUA ULLAH BEHAI.

TABLET OF THE ROSE AND THE NIGHTINGALE

(Revealed by Beha 'U'llah)

IN THE NAME OF A FRIEND

To God belongeth the Supreme Example

THE Ideal Rose is on display in the Divine Garden, having appeared by the steps of the Ideal Spring. But the earthly nightingales are thereof bereft.

The Rose sayeth: "O Nightingales! Verily I am your Beloved One and I have manifested Myself in perfect form and colour and with fragrance delectable and with attractive beauty and freshness. Consort with the Friend and flee not away from the Companion.

The phenomenal nightingales say: "We are from Yathreb and are familiar of the Hedjaz Rose. Thou art of the people of Reality and unveiled thyself in the garden of Iraq." The Rose answered: "This makes it self-evident that all times you have been deprived of the beauty of the Merciful and that you have never recognized Me. Ye have only recognized the walls, fences and city-limits. For if ye had recognized Me, you would not have now fled away from the Friend.

O Nightingales! I am neither from Yathreb nor from Batha, neither from Iraq nor from Damascus, but now and anon I course through the lands, sometimes (ye may find Me) in Egypt, other times in Bethlehem and in Galilee, now am I in Hedjaz (Arabia) and anon in Iraq and Persia. Now I have rent the veils asunder in Adrianople.

"Ye are known by My love, but are neglectful of Me. This indicates that ye are ravens and have acquired the characteristics of the nightingales. Ye are living in the land of imagination and are bereft of the Blessed Garden of Oneness. Your example is that of the raven who said to the nightigales: "I can sing better than thee." The nightingale said: "O raven: why dost thou not judge justly and blind thyself to the truth. Every claim must, at least, be substantiated and for every statement there is need of proof—now I am present and the raven too. Let the raven sing and I will sing also." In reply, the raven would not submit but refused the challenge. Once upon a time, it said: "I heard a lovely melody coming from a garden and then I asked about the singer. The reply was that the melody belonged to the raven. Moreover, I noticed that a raven issued from the garden. I was then certain that the claim was valid. The poor nightingale said: "O raven: that voice was not the raven's, it was my voice. Now I will not only reproduce that beautiful melody but will improve on it." To this it replied: "I heed not such words and accept not such sayings for I have always heard my forefathers and forebears. And now that raven is present and has credentials in hand and with you as claimant—how could it have achieved such fame!"

The nightingale said: "O thou who art unjust! I am hunted by the hunter of hate and surrounded by the sword of injustice: therefore I am known as the raven. I am hidden for sheer dazzling manifestation and for excess of singing, have become silent. But those whose hearing is acute will differentiate the melody of the Merciful from the croaking of the raven. Now it behooveth thee to attend to the melody itself in order that the truth may be made manifest to thee. And ye who appear as nightingales, seem indeed like unto the raven and exchange the least supposition to a hundred thousand certainties. Ye will not give in exchange a word of what ye have heard for a world of vision and revelation. "'Hearken to the counsel of the Friend and glance not with the glance of absence the outlook of Beauty. Know me by myself and not by residence and habitation." Amidst this conversation there came unawares a radiant nightingale from the Blessed Grove of "God was" with merciful mein and lovely strain and engaged itself in hovering round the Rose.

The Nightingale said: "O Nightingales! Although you are in form nightingales, but ye have consorted a while with the ravens and their nature hath become manifest in you. Your abode is not in this garden, fly away. This spiritual Rose is the destination of the Nightingales of the Merciful."

Therefore, O ye human nightingales! Strive to recognize the Friend and sever the oppressive hands of autumnal blasts from this Rose of the Garden of the Merciful. That is to say: O Friends of God!! Girden the loins of service and protect the people of the world from the machination and strife of the people of evil intent. If ye appear among the servants with humility and subservience and with other divine attributes, the Holy Hem will be kept pure from the Devil's lies and those of his manifestations and the lies of the seditions will be revealed to the world. And if, God forbid, unseemly acts issue from you, they will all profane the Holy Sanctuary and such acts may validate the lies of the polytheists. Verily this is evident truth and praise be to the Beloved of the world.

THE PHILOSOPHY OF HUMAN DESTINY

A DEEPER, reflective study of the biography of Beha 'U'llah reveals, that the historical sequence of the Bab, and later the illuminative teachings of the Great Beha 'U'llah attempts nothing less than to unravel the puzzle behind history and discover in it elements beyond a mere disconnected series of haphazard *events imposed* upon humanity, as it were, by accident or accidental individuals, purely materialistic historians and philosophers, but rarely in a way that will console humanity for what it suffers and endures in history's name. History, even as life itself, can be justified only by having a goal. *Otherwise all human endeavour is foolish and useless,* and all that we call history and philosophy is merely folly and futility on a vast scale.

We must seek not only to find a meaning in history but a worthy meaning. Being a student of conscious evolution and religious philosophy, I cannot dissociate the problem from the problem of God. Economic materialism as an interpretation of history I find deficient, because it does not explain the things that really matter, the things I most want to know. I cannot accept an historical process which eliminates soul, the inner mysterious life. A process which regards economic forces as the primary forces, and everything else as secondary, contingent and *superficial. It is a process,* which presents religion, spirituality, culture, art, human life itself, as the merest accidents of matter in movement and devoid of substantial reality. It does not explain the origin of the intellect manifested by the prophets of economic materialism themselves, of that manifested by *the suggestions of the Teachings of Behaist philosophy,* which towers above the mere passive reflection of economic relation in the Western world, especially.

We Behaists, must attempt to formulate philosophies of history, and invoke a bold and brilliant dialectic to establish the main processes of history on a living religious basis, relegating its remaining manifestations to a secondary place meriting the consideration of the psychologist and sociologist, but not, in the first instance, of the man in quest of the purely "historical." In great detail and with clairvoyant lucidity we must define historical reality, which is by no means dependent on the abstract use of documents and the study of historical monuments, how*ever necessary these may* be. But an understanding of historical tradition is important, and with this is associated historical memory, without which no great epoch can be understood. This memory is a sort of special sense conferred by tradition and intuition, and by its means we are enabled to commune *inwardly with the "historical," and ultimately* to grasp the spiritual meaning of human destiny, which is the goal and purpose of the Behaistic philosophy.

Historical memory implies a merciless war between eternity and time, and the philosophy of history is always the witness of the triumph of eternity over time and corruption. It signifies the triumph of the incorruptibility. It is a monument to the victory of the spirit of incorruptibility over that of corruptibility. The goal of historical knowledge and philosophy is not merely natural, but supernatural.

To my mind it is greatly significant, that the Behaist Headquarter should be located in the Biblical land, for, outside of the realm of the few Persian Seers, I credit the Jews with being the first people to contribute to the concept of "historical" to world history in the Occidental world, thereby discharging the essence of their specific mission. They not merely grasped the significance of the past and present; they were also the first people to link these up with the future. The Book of Daniel, for example, is one of the first well-defined expressions of true philosophy of history presented to the Western world. In it we are made to feel dramatically that mankind is engaged in a process that tends toward a definite goal. In Daniel's interpretation of Nebuchadnezzar's dream we see the first attempt in the history of mankind to *attribute a design to history—an attempt which was later to be repeated* —but unfortunately never understood,—in Christian philosophy.

Therefore, the Behaist teachings—as a world-uniting force, must explain all ancient and modern historical phenomena in the light of the basic principle of spiritual evolution; for the pursuit of nature's truth—annunciated by Beha 'U'llah—like that of beauty gives us the divine spark of blessedness.

All sin and ignorancy are self-inflicted selfishness. Emotion is the sail; Reason the rudder. Mere fact is less than truth; Truth is fact plus the ideal that completes the fact.

The love of humanity harmonizes all sounds, blends all colours *into its own divine oneness of heart and soul. And the glory* of love for humanity—is that it delights in doing for nothing what nobody else will do for money.

The cultivation of the primary sources of Behaist inspiration, and the combination of free play of mind with loyalty to the ethical and poetic ideals of its history and philosophy is that sweet intellectual delight—which elevates even the utilitarian senses into love or song or art.

After deeper reflections, I am more and more convinced that even in the occident, the Behaist teachings, may some day become the philosophy of human destiny.

—GASPAR BELA DARUVARY.

MY INTERVIEW WITH GHUSNI AKBAR MOHAMMED ALI BEHAI

The Eldest Living Son of Beha 'U'llah

I COME from the United States of America bringing to your Excellency greetings, love and best wishes, from the members of the Society of Behaists, and assuring you of their devotion to the teachings of our Great Master Beha 'U'llah, and their steadfastness in His Cause which you so nobly advocate.

A. O confessors of the Oneness of God! your sincere message which explains of your steadfastness in the Cause of Beha 'U'llah, Glory be to Him, and of your devotion to His Teachings, brings me happiness. Every believer who has achieved this blessing and tasted its fruit and pleasure, will have to do his best to impart it to others. It is incumbent on every believer to try so far as it is in his power, to awaken the others and guide them to that which is revealed by God, glorified be His Greatness. O Gracious and Merciful God! assist Thy servants who have confessed Thy Oneness and Singleness, to spread Thy utterances amidst Thy creatures. I ask Thee to grant them success, and to inspire them with that which would attract the hearts and enlighten the eyes; and help them to plant in the gardens of the hearts, the flowers of knowledge and friendship, union and love. That they may remove the rust of ignorance, diversity and hatred, from the smooth mirrors of the consciences, that they may adorn them with that which Thou hast commanded, and prevent them from that which Thou hast forbidden; because the commands revealed in Thy Book, are for the progress, welfare and the salvation of the people of the world. Whatever Thou hast said, Thou hast wished thereby good for Thy servants, and Thou hast ordained unto the manifestation of Thy Cause, hardships and calamities for the welfare and the salvation of the people. Indeed Thou Art the Mighty, the Generous, the Merciful.

Q. For the satisfaction of the past questioners, and the enlightenment of the readers of the Behai Quarterly, I have some important questions to ask your excellency. Will you kindly grant my humble request?

A. I am very happy to answer them, proceed.

Q. A lengthy document has been printed and circulated in the United States of America entitled the "Will of Abdul Baha, Abbas," your late brother, have you read the same?

A. I have read the copy in the original language.

Q. In the said will you are accused of unpardonable crimes, or hostilities against him, of interpolating and falsifying the Words and Verses of the Text?

A. All the accusations in the said will and by other individuals towards me are hearsay, gross misrepresentation and without foundation. I have always lived in accordance with the Commands of Beha 'U'llah, Glory be to Him, and thus fulfilled my duties. I devoted my entire life to the service of the Cause and the promulgation of His teachings. I have faced my enemies with a smile, hardships and calamities with endurance, and for those who wronged, misjudged and accused me falsely, I bear no feeling of animosity, but sincerely pray that God may forgive and guide them to the Truth, He is the Merciful, the Forgiver.

Q. Mrs. Ruth White, a rebel member of the National Spiritual Assembly of the United States and Canada, in her published book entitled, "The Bahai Religion and Its Enemy the Bahai Organization," emphatically denies the authenticity of the Will of Abdul Baha (Abbas), and with firm conviction states that your Excellency assisted Shoghi Effendi in fabricating the said will?

A. Shoghi has never been in my presence, and I do not know him personally. Mrs. Ruth White's accusations are untrue. It is indeed surprising to observe that progressive Occidentals satisfied themselves with hearsay, and passed judgment without investigation.

Q. It is evident that a dissension existed between you and Abdul Baha after the departure of Beha 'U'llah. What was the cause, material or spiritual?

A. The cause of our misunderstanding was on account of the principles of our religion, and not for earthly possessions. It grieves me to state that Abdul Baha's teachings are not in accordance with the Commands of Beha 'U'llah, Glory be to Him, and by comparing his writings with the Utterances of Beha 'U'llah you will agree with me.

Q. After the misunderstanding occurred, did Your Excellency endeavour to eliminate the Cause by private or public conferences?

A. I regret that my numerous requests met with resistance. I pleaded with him time after time, for a confernce to discuss our differences, and solve the problems in accordance with the Teachings of Beha 'Ul'lah, as we are commanded, but unfortunately my requests were not granted and my pleadings were in vain.

EDITOR'S NOTE

Confirming the answers to my last question, I publish hereunder, the copy of an open letter, which I humbly presented to His Excellency Abdul Baha (Abbas), through the medium of the Press, during his visit to the United States in the year 1912, which received the same answer "deaf ear."

To His Excellency Abbas Effendi, Abdul Baha.

Dear Sir:

Inasmuch as your views and doctrines in our religion are radically different from those of my father, your younger brother, Mohammed Ali Effendi, who was chosen by God in the "Book of My Covenant," the last Will of Beha 'U'llah, to occupy after you the same position you occupy now;

And, inasmuch as this difference between both of you spreads among the followers of Beha 'U'llah and divided them into two parties: one following you and believing in your personal teachings, and the other party joined your brother believing in the teachings of Beha 'U'llah only and considering them final as he declared;

And, inasmuch as we were all commanded in the "Most Sacred Book" (Kitabi Akdas)), to bring our differences to the utterances of Beha 'U'llah, which sufficed the world, whereby they should be settled;

And, inasmuch as our duty is to establish peace at home, among ourselves first, before we preach others to do so;

I hereby beg your Excellency to appoint a conference of peace and spirituality to hold its meetings at the city of Chicago, or some other place, at a certain time, in order to discuss with the language of love and kindness the differences between the said two parties and settle them in accord with the utterances of Beha 'U'llah and His Commandments.

If it please you, said conference would be composed of Your Excellency with some learned ones of your followers, myself and Dr. I. G. Kheiralla, who introduced Behaism into America and Christendom with a few of our party.

My father, Ghusni Akbar, authorized me to state, that he will accept and sanction whatever your Excellency would establish with me and with his representative, Dr. I. G. Kheiralla.

The official language of said conference shall be the U. S. language, a neutral interpretor should be hired to translate from the Arabic language all that you would like to say and in the meantime to translate to you all the discussions of the conference.

Also to ask the Associated Press to send a reporter to write the minutes of the conference; and to invite three American savants to attend the meetings and act as witnesses and judges.

I suggest the questions and discussions to be the following:

FIRST: Why your Excellency concealed a part of the "Book of My Covenant," the last will of Beha 'U'llah? That will was entrusted to you that you might give all of it to the followers of Beha.

SECOND: Ghusne Akbar, was chosen to occupy after you the same position you occupy, and your Excellency claimed that he was cut off and fell. How is it possible that he fell from the said position before having a chance to occupy it?

THIRD: What grounds have you to claim that you are the Centre of the Covenant? God only is the Centre of the Covenant.

FOURTH: Why do you claim to be the Interpretor of the Utterances of Beha 'U'llah? He declared in the Book of Wisdom that there is no Interpretor to them save Himself.

FIFTH: How could it be that you are the manifestation of servitude and Beha declared it to Himself only? Also He taught there are no manifestations after Him until one thousand years passed from His appearance.

SIXTH: Why do you claim the great Infalability calling your letters sacred tablets and revelations? Beha 'U'llah said: "Whosoever claimeth a mission before the completion of one thousand years from His manifestation is a lying imposter.

SEVENTH: Why do you teach that this Greatest Manifestation has three chiefs, the Bab, Beha 'U'llah and yourself? Beha 'U'llah said: "There is no one else beside him in the Kingdom." Also, the religion of the Bab was abolished as all other religions. Likewise the Bible taught that at the latter days we shall have one shepherd, only one chief and not three. Also Beha said: He hath no agent, no successor, and no son.

EIGHTH: Why do you claim and in the same breath deny that you claim?

NINTH: Why do you not teach and spread the teachings of Beha as you were commanded to do, instead of spreading your own?

I close this open letter, appealing to your Excellency by justice, love and unity to grant my request.

Your humble servant, The Grandson of Beha 'U'llah,

SHUA ULLAH BEHAI.

PEARLS FROM THE SUPREME PEN

(Revealed by Beha 'U'llah)

He is the Powerful, the Eternal

O FRIENDS! Rise out of the garden of self and desire, and march into the Paradise of Bahai Love. Emerge from imaginations and step into the Courtyard of Certainty; Although all will shortly be deprived of this Spiritual Manifestation and this Imperial and Powerful Appearance, save those whom God, your Lord, the Powerful, the All-Knowing hath wished.

* * *

If every day a manifestation appeareth, the Cause of God shall never be spread in the land (and) surely the Mature Wisdom becometh null. Exalted is He of all this. Beware lest ye differ in the Cause of God; unite in the Law of His Love and be not of those who differ.

* * *

O Mahdi! None shall remain (steadfast) in this cause save those souls who shall, in certainty, separate themselves from all that is in the worlds. In the previous Tablets revealed at Iraq from the Heaven of (God's) Will, the affairs taking place in this Manifestation were mentioned either by allusion or clearly. Therefore see thou that thou mayest be of those who know.

* * *

These are the Days of the Manifestation, and God is manifest like unto the Sun in the midst of heaven. And, in the Courtyard of His Sanctity, nothing of the vanities of the world exists which would necessitate a guardian to divide it. And if ye say that He is in need of a guardian for His Cause, verily this is an injustice on your part with regard to God, the Guardian, the Eternal. For the Cause is, and shall be, going round Himself and shall never separate from Him. Beware lest ye create for God a minister, an equal, an adversary, a like, a guardian, a companion or a match.

When scarcity becometh more severe, the Spring of Favour cometh forward. Although God hath, under the canopy of heaven, servants who nothing of what hath been and will be shall keep away from the remembrance of God the Eternal. But they are only a few.

* * *

Say, O Servants! Guard yourselves and seek refuge in God, blessed be His remembrance, that the croaking of the raven may not detain ye from the Lord of Lords. For in most of the countries, the cry of the false claimants shall rise, and this is tidings which We announced at the time of emigration from Iraq, and the details of which have been revealed by the Pen of the Lord of the Creation in many Tablets.

* * *

By the Sun of Reality, from the beginning of the creation of Adam till now no such call hath been raised, and ye are, nevertheless, deprived of hearing It because of self desire. Some are busy in making interpretations, and are ignorant of plainness; and some are holding fast to the branch and are deprived of the origin. If the veil be removed, they shall wail over themselves. Verily, they are among the dead.

* * *

Verily, the Samaritan shall cry out amongst ye as We have promised ye before, and the calf shall shout; and verily, this is a decision written down in the Mighty and Preserved Tablets.

* * *

God willing, thou shalt remain steadfast, for the false claimants have appeared and shall appear in most of the countries. This is what the Supreme Pen hath foretold, verily He is the All-Knowing, the Omniscient.

* * *

The skeletons of imagination will soon return to the aerial abode, and very few of the servants will remain (steadfast) in the Name of God. And they shall fly in an atmosphere in which the hearts of the friends have not flown, and in which there has been noting save the fragrance of God, the Supreme, the Most High. And God shall send hereafter men, who shall stand up for the Cause with a triumph which would bewilder the people of the heavens and the earths. And verily a suckling child from among these shall speak in wisdom and eloquence in such a degree with which none of the people of the former religions can speak, neither the people of the Beyan. Thus informeth ye the Tongue of Truth, the All-Knowing.

MYSELF

I HAVE to live with myself and so
I want to be fit for myself to know.
I want to be able as days go by
Always to look myself straight in the eye;
I don't want to stand with the setting sun,
And hate myself for the things I have done.

I don't want to keep on a closet shelf,
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress myself up in sham.

I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and self
I want to be able to like myself,
I don't want to look at myself and know
That I am bluster and bluff and empty show.

I never can hide myself from ME;
I see what others may never see;
I know what others may never know,
I never can fool myself, and so,
Whatever happens, I want to be,
Self-respecting and conscience free.

Contributed by GASPAR BELA DARUVARY.

THE THREE BEHAI SECTS

IT GRIEVES me even to mention the word dissension, as we aim to teach unity and love, and we should practice the same ourselves, before preaching to others to do so. But owing to the numerous past questioners regarding the present conditions among the Behais in the United States, the true facts must be mentioned for the enlightenment of the readers and the satisfaction of the questioners.

The Behais, unfortunately, are divided into three groups in *America:*

First: The Society of Behaists, the oldest Assembly. Believing in Beha 'U'llah to be the Manifestation, the beginner and the end, and the fulfiller of all the prophecies, accepting His teachings to the letter and considering them final as He declared. Obedient to all the laws revealed *by Him and guided by them as He commanded. Respecting His Branches* (sons) with reverence in accordance with His Will entitled (Kitabi Ahdi) the Book of My Covenant.

Second: The National Spiritual Assembly of the Behais of the United States and Canada. Recognizing Beha 'U'llah as the Author, *His eldest son* Abdul Baha (Abbas), Interpretor and true exemplar of Behai Cause; accepting the will of Abdul Baha (Abbas) as final and incorporating the same in their organization, thus reproducing the supremacy of the Papacy by appointing infallible guardians and little popes for the next thousand years.

The following is part of the Declaration of Trust, and part of the By-Laws of this organization (Reprinted from the Book of Ruth White):

"Declaration of Trust
By the National Spiritual Assembly of the Bahais of the
United States and Canada.

"We, Allen B. McDaniel of Washington, D. C.; Horace Holley of New York City, N. Y.; Carl Scheffler of Evanston, Ill.; Roy C. Wilhelm of West Englewood, N. J.; Florence Morton of Worcester, Mass.; Amelia Collins of Preston, Mass.; Ali-Kuli Khan of New York City, N. Y.; *Mountford Mills* of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahais of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1 and May 2, 1926, to be the National Spiritual Assembly of the Bahais of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in the said National Spiritual Assembly of the Bahais of the United States and Canada by Baha'u'llah, Founder of the Baha'i Faith, by Abdul Baha its Interpretor and true Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their qualified successors under this Declaration of Trust.

Article II.

. . . . We declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Baha'u'llah for the benefit of the Baha'is of the United States and Canada according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by Abdu'l Baha, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of Abdu'l Baha.

Other purposes and objects of this Trust are:

b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.

c. All and whatsoever the several purposes and objects set forth in the written utterances of Baha'u'llah, Abdul Baha and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

By-Laws of the National Spiritual Assembly.

Article II.

The Baha'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Baha'i Community. To become a voting member of a Baha'i community a person shall:

a. Be a resident of the locality defined by the area of jurisdiction of of the local Spiritual Assembly, as provided by Article VII, Section 12 of this instrument.

b. *Have attained the age of 21 years.*

c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Baha'i faith and practice required under the following standards: Full recognition of the station of the *Forerunner (the Bab), the Author (Baha 'U'llah),* and Abdul Baha the true Exemplar of the Baha'i Cause; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; *loyal and steadfast adherence to every clause of Abdul Baha's* sacred Will; and close association with the spirit as well as the form of present-day Baha'i administration throughout the world."

Third: The New History Society. Believing in Beha'u'llah and Abdul Baha (Abbas)), but not accepting the leadership of Shoghi *Effendi in compliance with the will of Abdul Baha.*

This latter Society has done wonderful work for the advance of the thought of *mankind. The writer is well acquainted with its advocates* and wishes them the best of success. We hope that some day they may see the Truth through our spectacles, follow Beha'u'llah only, and consider His utterances final as He declared.

I humbly appeal to the individual Behais throughout the world to disregard *their party affiliation and the differences in opinion and* study the teachings of Beha 'U'llah, as they are the only channel through which we can be united and settle our controversies.

In the Most Sacred Book (Kitabi Akdas), He said: "If ye differ in a matter bring it to God as long as the Sun is shining from the Horizon of This Heaven, *but when He setteth, bring it to what was uttered by* Him, verily it sufficeth the world."

For the enlightement of my readers and the seekers after the Truth, I hereby publish the Will of Beha 'U'llah, Glory be to Him, also the will of Abdul Baha (Abbas), and ask you to read the two said wills carefully, unbiased and unprejudiced, *then form your own opinions,* make your own conclusions, and pass your own judgment.

May the blessings of the All-Mighty be with us all and guide us to understand His Will and Wish.

SHUA ULLAH BEHAI.

THE WILL OF ABDUL BAHA (ABBAS)

I FEEL that the conditions are now favourable for the circulation of the Will and Testament of Abdul Baha (Abbas) only in manuscript form and among the recognized believers in America. Every such believer should be trusted with a single copy with the express understanding that no duplicate copies or extracts of it be made or published anywhere."—From letter written by Shoghi Effendi to the American National Spiritual Assembly on November 27, 1924.

Issued in accordance with the conditions laid down by
Shoghi Effendi, National Spiritual Assembly, February, 1925.

The beloved of God and the handmaids of the Merciful throughout
the United States of America and Canada

Received at 104 Wall St., New York, N. Y.
Saturday, February 25th, 1922—11:20 A. M.

(PART ONE)

HEREIN FOLLOW THE TABLETS AND TESTAMENTS OF ABDUL BAHA

All-praise to Him Who,, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficient Law and protected His Straight and Luminous Path, staying thereby the onslought of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique

(PART THREE)

HE IS THE WITNESS, THE ALL-SUFFICING

O my God, my Beloved, my heart's Desire! Thou knowest, Thou st that which hath befallen this servant of Thine, that hath humbled mself at Thy Door, and Thou knowest the sins committed against m by the people of malice, they that have broken Thy Covenant d turned their backs on Thy Testament. In the day-time they afflict- me with the arrows of hate and in the night-season they privily nspired against me. At dawn they committed that which the Celestial ncourse did lament and at eventide they unsheathed against me the ord of tyranny and hurled in the presence of the ungodly their rts of calumny upon me. Notwithstanding their misdeeds, this lowly rvant of Thine was patient and did endure every affliction and trial their hands, though by Thy power and might he could have destroyed eir words, quenched their fire and stayed the flame of their *belliousness.*

Thou seest, O my God! How my long suffering, my forebearance and ence have increased their cruelty, their arrogance and their pride. By hy Glory, O Beloved One! They have misbelieved in Thee and re- lled against Thee in such wise that they left me not a moment of *st and quiet, that I might arise as it is meet and seemly, to exalt* hy Word amidst mankind, and might serve at Thy Threshold of oliness with a heart that overfloweth with the joy of the dwellers of e Abha Kingdom.

Lord My cup of woe runneth over, and from all sides blows are rcely raging upon me. The darts of affliction have compassed me und the arrows of distress they have rained upon me. Thus tribula- on overwhelmed me and my strength, because of the onslought of the emen became weakness within me, while I stood alone and forsaken the midst of my woes. Lord! Have mercy upon me, lift me up to Thyself and make me drink from the Chalice of Martyrdom, for e wideworld with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, e All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! eryone knoweth and believeth what calamities and afflictions have fallen this wronged one, this prisoner, at the hands of those who ve broken the Covenant at the time when, after the setting of the day-star of the world, his heart was consumed with the flame of his bereavement.

When, in all parts of the earth, the enemies of God, profitting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack: at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forebearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom by Divine Strength, by heavenly Grace, by unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treaties and supported by conclusive proof, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Center of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degredation and infamy that shall be lasting until the day of doom. Base and wretched is the plight of the peoples of evil deeds, they that are in grievous loss.

And as they lost their cause grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigor, exertion, rancor and enmity, they following another path, walked in another way, devised another plan: that of kindling the flame of sedition in the hearts of the very government itself, and thus caused this wronged one, this prisoned to appear as a mover of strife, inimical to the government and a hater and opponent of the crown. *Perchance Abdul Baha may be* put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon every one and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days' time, exterminate the Cause of God, His Word and themselves.

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hinderance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abha Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The vein must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of Abdul Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the Two hallowed and Divine Lote Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after Abdul Baha, the guardian of the Cause of God, the Afnan, the Hands (pillars) of the Cause and the beloved ones of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Baha 'U'llah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his partciular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!